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magic and mystery, someone hid a
manuscript filled with terrible arcane secrets
inside a wall of the Spanish Royal
Commissioner's Palace.

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what transpired between King Solomon
and 72 evil jinn who filled the ancient world
with **TERROR!**

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NINEVEH SHADRACH

BOOK OF **DEADLY** NAMES



THE BOOK OF DEADLY NAMES

AS REVEALED TO
KING SOLOMON
BY THE
JINN KING FIQITUSH

BOOK OF DEADLY
NAMES
AS
REVEALED TO KING
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Translated By
Nineveh Shadrach



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FOREWORD

Come and join us o reader, as we explore terrors older than mankind. Ancient people of the Near East believed that, long before there was Adam and Eve, a race made from smokeless fire existed. Fourteen hundred years ago, the Quran made mention of this race when it referred to the existence of two sunrises and two sunsets occurring at once. The existence of two earths was repeatedly mentioned in the Quran, one earth inhabited by the descendants of man and the other by the descendants of Jan.

1. He created man from clay, like potter's clay
2. And the jinn he created from the smokeless flame of fire
3. Then which of the blessings of your Lord will you both deny?
4. [He is] Lord of the two Easts and Lord of the two Wests
5. Then which of the blessings of your Lord will you both deny?

Surat al-Rahman

Many of those ancient ones followed the religion of the serpent Iblis. As an immortal jinni, Iblis swore a vow before God to wage war against humankind. Not a war where missiles and weapons fall upon our cities, but a war of deception and trickery. The battleground was the minds and souls of humanity. It was no major feat to exploit humanity's worst nature so that we might slowly destroy ourselves. As we wage wars and build towering cities over a dying planet, Iblis stands behind the veil, empowered by his unholy crusade that spans the ages, confident that he will succeed.

1. He has turned loose the two seas, meeting together
2. Between them is a barrier neither can transgress
3. Then which of the blessings of your Lord will you both deny?

Surat al-Rahman

Evil jinn have poured into our world from the darkness of a parallel earth whose oceans and ours touch through a dimensional partition. Demons, the ancients called those creatures of pure shadow and darkness that cast terror into the hearts of the mightiest warriors. Their leader was nicknamed Shitan (Satan), or the adversary, and his followers, Shiateen (Satanists). The partition protects us from being overrun and destroyed, but some have learned how to cross over. Others continue to gnaw at the fabric, hoping to tear it enough that forces that would devour us can come through in mass.

This and many other similar oral stories descended to us in our secular scientific age, as fables and myths of a time of war between man and fabulous beasts and giants. Take, for example, the fabled jinn king al-Ghoul whose daughters, when crossing over, found the taste of human flesh and our blood pleasing. Those drinkers of blood and devourers of human flesh were recorded in the ancient world as the ghastly Ghouls. Whether we believe matters not, for the impact of those ancient legends still touches a nerve deep in our collective memories. We now use the same accounts to entertain and frighten ourselves through the media, oblivious to any real danger. As what could very well be their ships phase into our space and create global phenomena, we still look up to the skies wondering if we are truly alone.

The evil jinn's war upon the earth was interrupted once, at least. The unsuspecting hero was no other than the wise King Solomon, son of David. Empowered by God and an instrument known as the Ring of Solomon he was able to constrain and bind the seventy-two worst of those terrors in the bowels of the sea and other far reaches of the earth. Many others of the jinn were forced into slavery to help him establish his kingdom upon the earth. Briefly, the tables were turned on the ancient ones. A complete accounting of all that happened is unknown, for all the legends and stories conflict. One thing is certain - an actual record of those beings and records of how to do what King Solomon did became one of the most sought after secrets of the occult world.

The oldest grimoires that talk about those ancient ones mention no benefit to any sorcerer that commands them and, for the most

part, give no tool or method of evocation. Examples of such magical tomes are the Testament of King Solomon and the Sepher Maphteah Shelomoh (Book of the Key of Solomon), translated by Hermann Gollancz. The manuscript translated in this book is an example of the oldest known Arabic version of the same tale.

Serious practitioners of magic know that our craft, both ancient and modern, is not about dark and horrible rites that summon ghastly beasts, make pacts with demons, or enslave spirits. Yet, one of the most sought after aspects of our art seems to be just that. The thrill, the excitement, the rush of standing in a magical circle drawn from one of those ancient grimoires and commanding one of the ancient ones to do one's bidding can fill a magician with a sense of personal power. Magicians today, who want to recapture this thrill by evoking those demons for material aid, have books such as the Lesser Key of Solomon to guide them.

Of course, reality is never as exciting or fulfilling as the myths and stories surrounding the dreams of power. For the most part, few magicians who have worked with such tomes have had physical manifestations of those demons. What I mean by physical manifestation is concrete, tangible, creatures that can actually cause physical harm or physically manifest things that can't be explained by coincidence or self-hypnosis. Many of the self-styled adepts of evocation would be the first to tell you that there are no horned, tailed, hooved critters from the depths of hell and any one who'll tell you otherwise is most likely delusional or selling you snake oil. The majority consensus is that it's all parts of the subconscious. We are projecting mental shadows into mirrors in a complex act of fantasy psycho-drama and conversing with them. Some would admit to certain physical manifestations, but they are talking about things like smoke that forms shapes, strong energies or feelings, black clouds, and so on. I recall a conversation with one magician who told me he will believe in the objective existence of those beings when one of them actually stretches a hand out of the mirror and touches him.

There are some explanations for this disconnect between the myths and reality. The most logical reason is that on some level people have been following a false premise. According to the re-

ligious narrative, the power of King Solomon was given to him by God and he asked that this power not be passed to any after him. This doesn't deny the validity of magical evocation techniques, but it is questionable that the same evil beings supposedly bound by King Solomon would have been best suited to aid the summoner or would have responded to any man who seeks to bind and control titans for his person errands. Fortunately, it is also highly unlikely that the names mentioned in more popular renditions, such as the Lesser Key, were the exact same demons that King Solomon had to contend with.

The second reason is technical and rests on knowing the proper methodology for evocation. So little of the ancient techniques have survived in English writings that most modern magicians have had to construct their own theses on how it is done. When failing to achieve the same goals and recreate the success of the ancients, modern magicians simply redefined the goal and the objectives. When one can't achieve physical flight, it is easy to be satisfied with flight of the imagination, the uplifting of the mind.

This is all about to change, as more and more of the original writings of Arabic magicians and their accounts of jinn magic are being translated into English. In time, even the rank beginner will begin to attain more physical results than the adepts of the previous generation of Western magicians. This comes with a risk. The writers of ancient times expected everyone to have a teacher. They passed on their greatest secrets orally. One such important secret is of the complete names and descriptions of the jinn. Should a present day seeker pick up a modern translation today, they wouldn't be able to ascertain whether they were summoning a benevolent jinn or one of the commanders of Iblis's army.

You can navigate around this mine field with the Book of Deadly Names. The manuscript provides one of the rarest lists of evil jinn names. It lists the name, location, description, physical harm, and remedy for the seventy-two worst of them. Most important to modern magicians would be the list of names. I realize that in the hands of the demented, such a list could easily be used to summon horrors most can never truly banish. However, it is an important tool for

sincere seekers to provide familiarity with the enemy and a way to avoid inadvertently summoning those forces.

The manuscript itself was first discovered in 1969 during the preservation of a palace in Ocaña in Spain, which was marked: House of the Royal Commissioner. It consists of 71 folios of 210 x 150 mm and dates back to 831 Hegira, or 1428 AD. The first translation was made into Spanish by Joaquina Navarro and Juan Ruiz and published by the University of Granada. The manuscript's text is hand-written, using the old African Arabic common around the 10th century. It contains many references to Hebrew Names of God and the Star of David. In an age and a place where such manuscripts flourished, the manuscript was walled off and hidden from mortal gaze, but not destroyed. We can only guess at the reason.

I got a glimpse of its power upon its discovery. I had stumbled upon it by accident during a visit to a university library in the mid 1990s. It was among a stack of books that fell from a shelf. I knelt on the floor to pick up the books, and discovered the manuscript. As I stood up, for the first time I saw a being made of pure shadow with eyes like fire standing there. I saw it physically and clearly, like I could see any object, for 30 seconds before it disappeared. Never before had I seen such a thing and to say I was shocked would be putting it mildly. I quickly tried to get the manuscript photocopied, but for unknown reason the copiers weren't working. The librarian asked me to follow him and he led me behind the counter into the staff rooms and through a back door to the outside. He said I could use one of the photocopiers in another building on the campus; then he went back in. I could have easily taken the book home. I was neither a student nor did I have an account at the library. I knew it was the doing of that being. I quickly photocopied it and returned the book lest I be tempted into theft.

During the translation process, physical manifestations occurred to different people or their friends before they were asked to join the project. The editor's best friend, a down-to-earth non-religious individual, woke up to see a bearded man wearing a turban, with eyes like fire, standing in her bedroom doorway. She screamed at him and he walked into the bathroom. She followed him there, but

he had disappeared and all that was left were blood stains on the counter that couldn't be cleaned off. Other manifestations involved the sudden appearance of deep scratches like those of a bear, on the wall both in my home and in a house where I was visiting. People experienced headaches and became ill at ease just driving up to the house and a few fled quickly from what they felt was an invisible danger. On more than one occasion, our car's tail caught on fire from a candle and she stood there unflinching and staring into the air. Other signs of haunting, such as people hearing their names while no one was there, feeling really hot in cold rooms or vice versa, feeling watched and so on, were common.

I suspect the evil jinn did not intend to block the book, since they could easily have done much more. I suspect they want the book out because they expect someone out there to summon them and, in doing so, help them cross over the veil. My hope is that you won't be the one to give them that chance and that you'll use the book for what it was intended, as a guide in navigating grimoires or for helping cure whatever harm they may inflict.

Nineveh Shadrach

GUIDE TO THE ARABIC LETTERS AND THEIR PHONETICS

Initial	Medial	Final	Alone	Romanization
ا	أ	آ	إ	A a, short as in at Ā ā, long as in catch
ب	ب	ب	ب	B b, as in bell
ج	ج	ج	ج	J j, as in jam
د	د	د	د	D d, as in divine
هـ	هـ	هـ	هـ	H h, as in heaven
و	و	و	و	W w, as in wisdom
ز	ز	ز	ز	Z z, as in zeal

Book of Deadly Names: Foreword

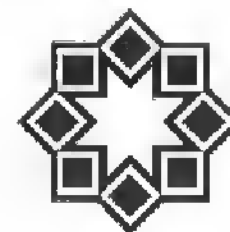
Initial	Medial	Final	Alone	Romanization
ح	ح	ح	ح	H h, as in hot, or as if you were blowing on your cold hands
ط	ط	ط	ط	T t, hard, guttural, strongly intoned (Tuh)
ي	ي	ي	ي	Y y, as in yam and for ee I i, as in see
ك	ك	ك	ك	K k, as in kitten
ل	ل	ل	ل	L l, as in lamb
م	م	م	م	M m, as in mother
ن	ن	ن	ن	N n, as in noon

Book of Deadly Names: Foreword

Initial	Medial	Final	Alone	Romanization
س	س	س	س	S s, as in seven
ع	ع	ع	ع	ʿ, pronounced like a very soft a, like the sound the doctor asks you to make in the back of your throat
ف	ف	ف	ف	F f, as in feather
ص	ص	ص	ص	Ṣ ṣ, pronounced by making the vowels before or after it lower pitched, deeper, like a barbarian might speak
ق	ق	ق	ق	Q q, pronounced like a k, but more guttural and further back in the throat
ر	ر	ر	ر	R r – trill or roll the r
ش	ش	ش	ش	Sh sh, as in shine

Book of Deadly Names: Foreward

Initial	Medial	Final	Alone	Romanization
ت	ـ	ت	ت	T t, as in tail
ث	ـ	ث	ث	Tb th, as in thin
خ	ـ	خ	خ	Kh kh, as in loch Ness
ذ	ـ	ذ	ذ	Dh dh, as in the, this
ض	ـ	ض	ض	Ḍ ḍ, very deep, guttural, hard sound
ظ	ـ	ظ	ظ	Z z, like the dh, but deeper and stronger
غ	ـ	غ	غ	Gh gh, like a baby's gurgle



Original Manuscript of King Solomon ﴿ 72 Evil Jinns

And the Shiateen were governed with utmost dominion. That is because God, the Great and Almighty, gave to Solomon, peace be upon him, the grand, radiant, illuminating, vaulted and cherished ring. He revealed it to him on the tenth day whereupon God gathered in it His kingship and ordained in it His grace and ability. Then he said, "My Lord, grant me a kingship never to be attained by anyone else after me. You are the Grantor." Therefore, God subjugated the wind, the birds, the Jinu and the humans to him. He gathered to him from among them every mason and diver, submitted all the nations to him, subjugated to him the winds flowing by his command and resting at his destination and from the Shiateen every mason, diver and others residing in shackles. These He gave to him as a boon and empowered him without measure.

When this was fulfilled to the prophet of God, Gabriel and Michael, peace be upon them, came to him. They said to him "O Solomon, God, the blessed and exalted above partnership in His kingship, has given this to you." At that point, Solomon said, "The exhaustion of thanks be to God and praise to Him. I ask You, O Lord, with Your Glory and Dominion, do not give it unto another after me, for You are the Grantor."

Then he gathered the nations from the East of the Earth and its West, such as from Sada, Rome, Persia, the people of the cities and the philosophers who used to read the books of wisdom, the most knowledgeable on the earth and the people of gnosis. Thereupon each one of them told him what news he had, and what wonders occurred in his land. Then he asked the Jinu and the Shiateen, and they too told him of their affairs and they couldn't withhold anything from him. The first Jinni from among the Jinu and the Shiateen that came to Solomon, peace be upon him, and obeyed him was a Shitan called Fiqitush. He was from among the chiefs of the Jinu and their leaders and a physician from their nations. He said to him, "O truthful prophet and virtuous leader, I will clarify to you...

والشياطين حاكم بها غايه الحكم وذلك ان الله عز وجل اعطاه سليمان عليه السلام الخاتم الكبير المشرق المميز المكنون انزل الله عليه روح عاشر اجمع الله ملكه فيه وحكمه فيه فضله وقدرته **قال** ربه مالي ملكا لا ينبغي ل احد من عبيد انك انت الوهاب **فيسخر** الله له الريح والكبير والجن والانس **وجمع** له منهم كل بناء وغواص **وانما** انت له جميع الامم وسخر له الريح تجري بامره رخا حيث اصاب **والشياطين** كل بناء وغواص **و** اخرين مفرين **بالاصحاب** اعطاهم الله **فقال** ما اتع لسيير الله ذلك اناء **فجبر** الله وصيغره عليه السلام **فقال** له يا سليمان ان الله تبارك وتعالى امرني بك اعطاك اياك **فقال** سليمان عنة ذلك تفوت شكري لله والشياطين عليه **انسلط** يارب عزتك وسلطانك لا تعطيني لاحد من عبيد انك انت الوهاب **فسمي** له جمع الامم من مشرق الارض ومغارها مثل سعاد والروح وبارس وابل المكن والقيسوقين الذين كانوا يقرنون كتب الحكمة **واعلموا** الارض واهل المعر **فمن** بلا خبره كل واحد منهم بما عنده من الاخير وما كان به ارضه من العجايب ثم انه تنال الجن والشياطين واخبره ايضا بما مورهم ولم يفتر ان يحدوا عنه **فقال** يا سليمان ان الله اعطاك عليه السلام والكلية من جميع الجن والشياطين كل شي كان يقال له **فيمطووش** وهو من روس الجن ورجلها من راسه **فقال** له ايها النبي العاجل **فقال** له ايها النبي العاجل **فقال** له ايها النبي العاجل

and I will inform you about what the tribes of Jinn conceal from affairs, what they do from the corruptions, what are the consequences of their decay, their transgression, their trickery, and how they spoil the earth, for I know their affairs. Therefore, send me to them with your empowerment and what is in it from the names of your Lord. I will bring them to you, O king. I swear to you by God's Glory, Domition, Capacity, Majesty, Evidence, Grace, Generosity, and Kingship or Loftiness, I will not conceal anything from you about them, for I know about their residences, affairs, movements, and their settlements."

Therein he sent him with Gabriel and Michael, peace be upon them, and with them the noble ring. They came to their residents at the ends of the horizon, and then he brought them to the prophet of God, Solomon, humbled by permission of God, Lord of the Universe. Some of them came by force and some of them came willingly. When they gathered before him, some of them began to wonder about some of the others, and say: "O Wonder! Who is this king, to whom God has subjected us, and gathered us around him?" Fiqtush said to them, "Host of the Jinn, God the Glorious has made you all subjects unto His prophet and messenger. He didn't gather you from every class, from two underworlds, and from the east of the earth and its west except to destroy you or to guide you. You have refuge neither from His ensuing evil nor from the command of God and his dominion. You have no dominion over the prophet of God. So, who will rescue you from God's torment, wrath, and hegemony? So then listen and obey and you will be guided."

Then Solomon, peace be upon him, rose to his court, and sat upon his Chair, which was placed upon the bed of his kingship, and he drew toward them, so then all of them congregated from the east of the earth and its west, and the bosoms of the heavens. Then he praised God and thanked Him, and offered his ovation to Him and glorified Him. Thereat he fell prostrating to God for what He gave him...

والشرك علما يفتح فيايل الجن من الامور وما يصنعون من الفساد وما يكون من ابتداءهم وبغيهم وثباتهم وكيفية عبيد ونبي الارض فيايل عا ربه بامورهم. فاسلمني انت اليهم ان يعزتك وما يبه من اسما ربك انا اناك بهم ايها الملك واحطوك بعزك الله وسلطانك وقدرته وعظمته وبرهانه وبطله واحسانه وملكته اوسمايه لا اكتب عنك منهم شيئا فيايل عا ربه بامورهم وشانهم وحركاتهم ومواقفهم حينئذ ارسله مع جبريل وميكائيل عليهما السلام ومعهم **الخاتم الكريم** فانوا منازلهم من افكار الابق بانابهم الى النبي الله سليمان صاغرين باذن الله رب العالمين **فمنهم** من انا فها ومنهم من انا هو عا فلما اجتمعوا اليه جعل بعضهم يتعجب من بعض ويقولون يا عجا **من هذا الملك** الذي يخبرنا الله له وحشرنا اليه فقال لهم يقيظون من معشر الجن ان الله سبحانه بطركم لنيه ورسوله **ولم** يجمعكم من صفة سئل ومن الارض السعلى ومن مشرق الارض ومن مغاربها الا ليهلككم او ليرشدكم. فما لكم ما يجي من شره المتعجب وكلام امر الله وسلطانه ولا سلطان لكم على نبي الله ومن الذي يخبركم من عذاب الله ونقمته وسكوته فاسمعوا واسمعوا ترشدوا **فسم** ان سليمان عليه السلام قام الى مجلسه وفعد على كرقبه موضوع على سرير ملكه ونظر اليهم فحشروا عن مشرق الارض ومغاربها واكناوها السموات اجمعين فحمد الله وشكره واتما عليه ومجده ثم فرسا جدا لله على ما اعطاه

and the abundance that He gave him of rulership from His grace and charity. Then he raised his head and said "O Lord, to You be the praise; and unto You is the kingship, O King of Kingship. To you is the Majesty and Capability. You have created me, O Creator of Creation, O Expander of sustenance, from mud, O Dominator. You have created them from poisonous fire and made me a governor over them, and made me their owner. So blessed be our Lord. You exalted a great exaltation, and a prayer upon all Your prophets and messengers."

Then Solomon, peace be upon him, commanded the scholars of India, Persia, and Rome, so they sat before him in rows and upon them were their weapons. From the Jews there were seven hundred, from the Persians two hundred and fifty, from the Romans two hundred and from India one hundred and fifty. Their total amounted to one thousand and three hundred. These were the philosophers. The scribes of the prophet of God Solomon were sixteen men, from each kind four men.

Then God, the Blessed and the Exalted, threw fear into their hearts. So, Solomon, peace be upon him, commanded them to write everything that was dictated to them by Fiqitush of the affairs of their corruptions, deeds, movements, silence, and all of their affairs and news. Then Solomon said to him, "O Fiqitush, illustrate to me their characteristics and the resemblance of their bodies. Don't hide anything from their images from me." He described them to him. Some of them were chained by Solomon, peace be upon him, with a tight shackle. Some of them he made to undertake oaths and bindings. Some of them he imprisoned in the depths of the sea and the islands of the rivers, each one of them based on his faith and severity. Then he pushed all of that into the vessel and placed over them aids and watchers. Then Fiqitush displayed the Jim and the Shiiteen before Solomon, the prophet of God...

وجزى له ما اولاه من نعمه وامانه . ثم رجعوا به وقالوا يا ربنا
 نعمه ولك الملك . يا ربنا الملك . ولك العظمة والقدرة خلفك
 يا خالق الخلق . يا باسط الرزق من حين وبما همين وخلقهم
 من نار السموم والسلطنين عليهم وملككتش اياهم فباركته
 يا وتعاليت علوك كبرا والصلوة على انبيائك ورسلك اجمعين ثم
 ان سليمان عليه السلام اقر علقما الهندي وباريس والروم فجلسوا
 امامه اصنافا وعينهم سلاحيهم وكان من اليهود سبع مائة و
 من فارس مائتان وخمسين . ومن الروم مائتان . ومن اهل
 الهند مائة وخمسين يحمل جميعهم الف وثلاثة مائة . و
 كانوا القلاسة وكانوا كتاب نبي الله سليمان ستة عشر رجلا
 من كل لغة . صعد اربعة رجال . قسم ان الله تبارك وتعالى
 افترق قلوبهم الرعب فامرهم سليمان عليه السلام ان يكتبوا كل
 ما في نفوسهم فيكتبوا كل ما في نفوسهم واما هم وحرما
 نعم وسكنوتهم وجميع امورهم وانما هم فقال الله سليمان
 يا فيقوش صور لي صفاتهم ومشايعهم اجسامهم وايا ان نبي
 عين من صورهم شيئا . فصورهم له فممنهم من كبله سليمان عليه السلام
 بالكبل الوثيق ومنهم من اشد عليه بالعمود والامتنان ومنهم من ربحه
 نية فيعلن البعاز وجزاير الانهار كل واحد منهم على قدر دينه و
 خذلانه . ثم دمع ذلك البر العران ورفيع عليهم الاخوان والرفاق قسم
 ان فيقوش عرض العن والشياطين على نبيهم سليمان عليه



ماہمتا



مائنس



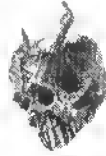
مہمس



مونس



Naqīq



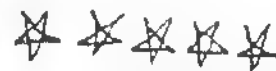
Majīd



نقیق



مجد



There is no strength or power except through Allah, the Most High, the Supreme."

Then the sixth Tayleq, named 'gel, entered in the form of a one-eyed man with human hands and in his hand was a horn. The rest of his body was human. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in all roads. My corruption is that I fall on a person like a mountain and I leave him unable to move or talk." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a crow and camel milk butter. He should sniff them and they should be given to him to drink. Write for him these names and adorn him with them, and they will be his cure if God wills." *Alhya Sherahya, Hawah, Adonī, Šabaot, Al Shedaī, Sherahya, Šabaot.* I shield you from illness with the beautiful names of Allah, His exalted attributes, perfect words, and encompassing nature. I block you with His power, His majesty, His dominion, His pride, and His kingship. And by a thousand thousand 'there is no strength and no power except through Allah, the Most High, the Supreme,' you will but depart from him, and there is no strength and no power except through Allah, the Most High, the Supreme.

اسم الله على كل شيء

On the Throne

Yarfasem Yatkes-ham. Kahsam Bedun Kasfah Laqrīah Asmar 'wa O Dīlaj O Nīkel O Tufus, hurry with the might of God, and by these great names."

Then the seventh Tayleq, named Alghul, entered in the form of a bird with human hands, head of a mule, two legs of a mule, and hair that was let loose to his feet. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in ruins and rocky places. My corruption...

ولا حول ولا قوة الا بالله العلي العظيم
ثم دخل الطليق السادس عليه واسمه عقل
يتم سورة رجل أعوان له في انسان وبيع كما قد راى أو سائر جسد جسد
نسان فقال له سليمان عجم هذا ما جسدك وأين مسكنك قال
مسكني في جميع الكروفي وجساد اني اقع على الانسان مثل العجل
وتركه لا يستطيع يتحرك ولا يتكلم **قال** فيفكوش
دوا هذا يا نبي الله مرار تغراب وزبد الجمل يستعابه ويسفح منه
وتحت له هذه الاسماء وتعلق عليه حين يزوء ان شاله وهين هذه
اهيا طر شرابها عواك ادونين صاوة الرشع اس شرابها صاوت
وعزتك اذا نامت العسنى وصفاته العلى وكلمات النامات و
اسمايه العلامات ومنعتك بغرته وعظمته وسلطانه وكبريائه و
ملكوته وبالع الجال حول ولا قوة الا بالله العلي العظيم اذا انصرف
عنه ولا حول ولا قوة الا بالله العلي العظيم
اسم الله على كل شيء
العرش عنهم يرفع يتكلم مع كلهم بوزن كسطه لغزبه اسم
عها يا ديباج ويا نيكول ويا كوكوس اسرعوا لغيره الله ونحوه
الاسماء العظمى ثم دخل الكليلق السابع على سليمان
عليه السلام واسمه الغول في صورة كايير له في انسان وراسه بغل
ورجلين بغل وشعره مرنجج الى ذميهما : فقال سليمان عجم ما
جسدك وأين مسكنك : فالتة مسطبة في الغراب والخنار وبساد



Jahibah



جذبه

عقل



عقل

is that if I take a person, I mislead him. I open up another road for him so that I may cast him into dangers." Fiqitush said, "The medicine for this, O prophet of God, is to incense with the hoofs of a male goat and his droppings. Say over it, 'There is no strength and no power but through God, the Most High, the Supreme.' This should be maintained from the evening to the morning. Adorn him with these names and pound them with euphorbia, asafetida, and saffron, all of which should be kneaded with the bile of a cow. This should be placed on his face and also he should sniff them with opopanax. Adorn him with these names, and he should drink them and he will be cured by permission of God. 'An Riq, An Riq, Nu Fesher Fesher, the maker of the Throne, Throne of the Compassionate. Holy, Holy, Lord of the Archangels and of Spirits, Lord of ends, and freer from bondage. Ashmakh, Shumakh, Lord of the Archangels and of Spirits. There is no God but He; glory to God, praise God, God is the Greatest. There is no strength and no power but through Allah, the Most High, and the Supreme.'"

Then the eighth Tayleq, named Sajiz, entered in the form of a two-winged bird with a human's right hand, mule ears, and a bird's tail. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in the heights of mountains. My corruption is that I fall on a person and I spread on him what looks like leprosy." Fiqitush said, "The medicine for this, O prophet of God, is euphorbia, asafetida, scammony, saffron, and warrus to be kneaded with the bile of a cow, then placed on his face. He should sniff opopanax. Write for him these names and he should be adorned with them, and he should drink them three times a day, and he will be cured by permission of God the Exalted. And they are thus: 'O Divine One, I ask You with Your eye, which doesn't sleep and with Your Throne and Footstool, which do not move, to protect the carrier of these names. Yoqesh Riyoqesh, the height of the Throne...

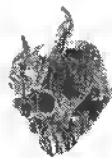
ايه اخذ الانسان اضله واخره كمرطفا غيرنا حسن افيه الى الله
فقيتوش الممارك ٥ قال فيفطوش دوا هذا يا نبي الله... بغير بطبر تيس
وبعده عليه لحوول ولا قوة الا بالله العليين العظمى وبعده تلزم
من الليل ومن الليل الى الصباح وتعلق عليه هذه الاسماء يوم ٥ ودوا
عما ايضا فريون وحلتيه وزعفران بعين بمرارة بفرقة و
يكلن به وجهه ويسقط بالجو شمس بعين بيتق وتعلق عليه هذه
الاسماء وينشرها ومن هذه ان شالده ان ريق ان ريق نوفش فشر
بالحر في العرش عرش الرحمن فدوس فدوس رب العليكة والروح رب الار
باب ومعتق الرقاب اشفع شماغ رب العليكة والروح لاله الاسمو
وسبحن الله والحمد لله والحمد اكبر ولا حول ولا قوة الا بالله العليين
العظيم ثم دخل الكيلق الثامن عليه واسمه صا
جزية صورة طائر له جناحان وايده اليمن مع انسان وادنيه اذن
بعن وله ذنب طائر ٥ قال له سليمان عجم ما فسادك واين مسكنك
قال مسكني في شوامن الجبال وفسادك ايه افعل على الانسان وانتشره
مثل ابرص ٥ قال فيفطوش دوا هذا يا نبي الله فريون
وحلتيه وحمود وزعفران وزعفران بعين بمرارة بفرقة ويكلن به
وجهه ويسقط بالجو شمس بعين بيتق وتعلق عليه هذه الاسماء
وينشرها كل يوم ثلاث مرارة فانه يبرئ لاله الله تعلق وبعده
هذه اللهم ايه اسلك بعينك التي لا تنام وبعشرط وطر سبك التي
لا تنكرك ان تعطي صاحب هذه الاسماء بوقش وريوفا صلوا العرش



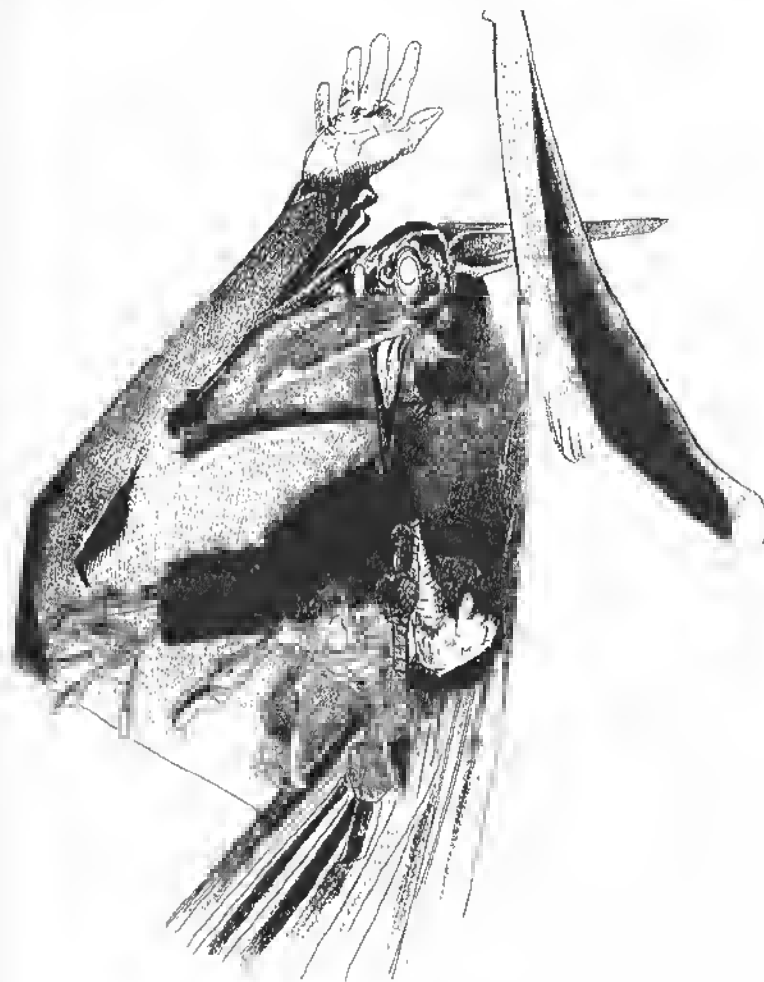
Alghul



الغول



Şajiz



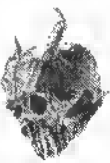
صاجز



Alrawah



'mdyan



الروعة



عمديان

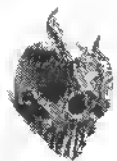
My corruption is that I paralyze a person until he urinates. Then I leap on him in the image of a snake and we reside together for three years; then I leave him." Fiqitush said, the medicine for this, O prophet of God, is opoponax and rue liquid extract, which should be given to him to drink, and sniff. On the first half of the new moon write the following names for him, which he should be adorned with and drink, and they should be his cure by permission of God: 'Alhya Sherahya, Al Shedaī, Al Shedaī, Aih, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl. You will be spared from them by Allah, and He is all Hearing and all Knowing. Allah, there is no God but He, the Forbearing, the Generous; Allah, Allah, the Forgiver, the Compassionate; Allah, Allah, the Absolute Ruler, the Apparent Truth. Allah, Allah, there is no God but He alone and without partner. To Him are the Kingdom and the Power. To him are the Glory and the Supremacy, the Forgiveness, the Force, Glary be to Him and Exaltation above what they take as Partnerships. Sabaot, Sabaot, Sabaot, Al Shedaī, Al Shedaī, El Hawash; He is the Lord of the Exalted Light and there is no strength and no power but through Allah the Most High and the Supreme."

العزيز شهد الله ان لا اله الا هو الملك القدوس العظيم
فلا اله الا هو العزيم نور وسعته مملوءة

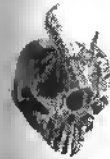
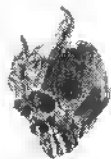
Then the eleventh Tayleq, named Latush, entered in the form of a monk with a hooded cloak on him; in his hand was a staff; on his head was the likeness of a bird; his hair was let loose to his shoulders, and under the cloak was a wool vest. Then Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside on islands in the seas. My corruption is that if I seize a man, I choke him until he foams, and maybe I kill him." Fiqitush said, "The medicine for this, O prophet of God, is asafetida root and cane root, which should be crushed and given to him to drink. Also write this amulet for him, with which he should be adorned; he should drink it, and it is a cure by permission of God. It is this: 'Bateltas, Haltet, Selti', Heltas,...

وبساده اليه اعلق الانسان حتى يموت وانزاله في صورة حية ونفيع ثلاث
سبع اشتركة فقال موكوش دوا يا نبي الله جوشين وملا
السذاب يفسد منه ويحكه ونطقت له هذه الاسماء في نصف الاول
من الهلال وتعلق عليه ويشربها من يرو ان ثاله وعبره ان ثاله
لهما نزلهم شراهما ان شداين ايل ايل ايل ايل ايل ايل ايل
ايل فسيكفيهم الله وهو السميع العليم الله لا اله الا هو العليم الكريم
الله الخفور الرحيم الله الملك الحق المبين الله لا اله الا هو وحده
لا شريك له الملك والقدر له الهما والعظمة له والجموع والبهمة
سجانه وتعلن عما يشركون صاوت صاوت صاوت ان شداين ايل ايل
ان شداين ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل
العزيز شهد الله ان لا اله الا هو الملك القدوس العظيم
فلا اله الا هو العزيم نور وسعته مملوءة
الكسيلي الحادي عشر عليه واسمه لكوش في صورة راهب
عليه برش وبيضة عطاء وعلى راسه حبة كاسر وشعره ملقا على كتفيه
وعليه مزوعة مزودة تحت برنوسه فقال له سليمان عليه السلام
ما جئتك صاوت واين مسطك قال مسطك في جزائر العمور وما
دي ايم الله ان يسلن خضته حتى يزيه ويرمقنته فقال وفيه
ش دوا هذا يا نبي الله عروق الانجرن عروق الله وعروق الفص
يسحق ويشربها وتكتب له هذه العز وتعلق عليه ويشربها
هو بروك ان ثاله وهو هذا بكلمة ملك سليمان ملكس

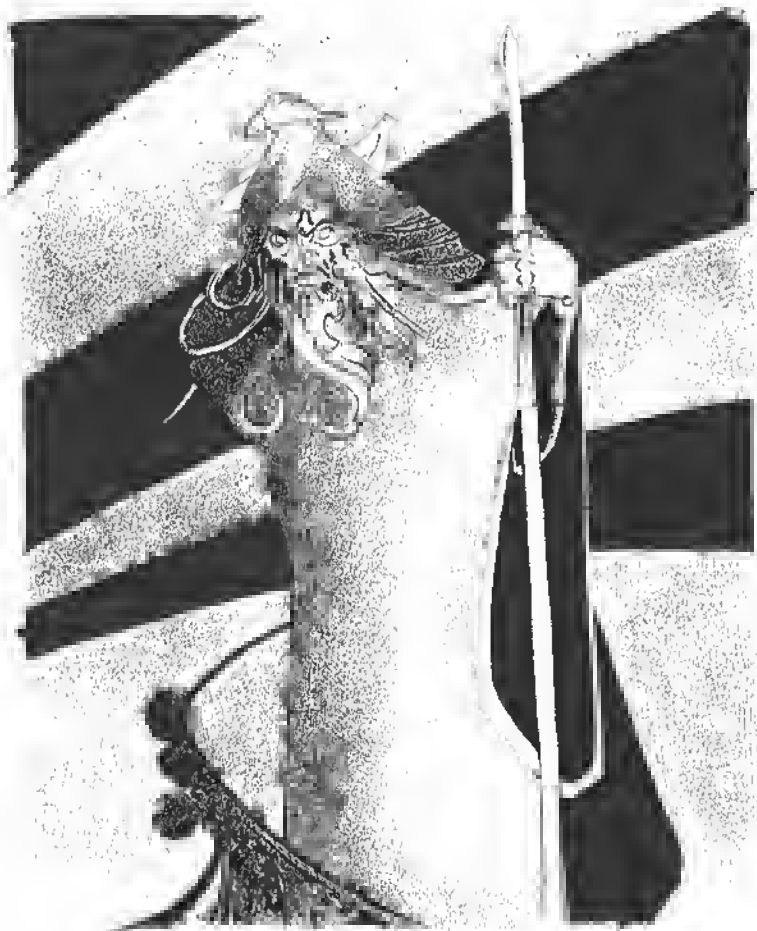
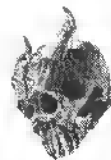
البركة
البركة



Latūsh



AlJūlat Wa Hiram Alṣibyān



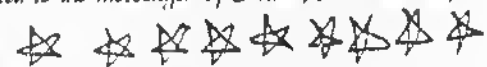
لطوش




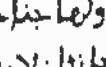
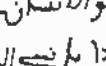
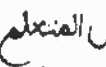
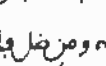
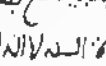
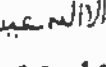
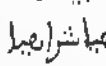





الدولات وهيرام الصبيان

justice. There is no God but He, the Mighty, and the Wise."

Then the thirteenth Tayleq, named Aluq, entered in the form of an ugly man and with him was a woman looking at him that had two wings, her right leg like the leg of a donkey, and her left like that of a lion. They were embraced and didn't separate. Solomon, peace be upon him, said to them, "What is your corruption? Where is your residence?" They said to him, "Our residence is in the bushes and ruins. Our corruption is that we scare the human until his eyes sparkle and he cries and laughs." Fiqitush said, "The medicine for this, O prophet of God, is galibannum, cane root and camel's butter. It should be washed with henna water and be sniffed by him. Also write this known amulet for him and it is a cure by permission of God. It is this: 'On the day of resurrection you see those that lied to Allah with their faces darkened. Isn't there a residence in Jhehinam for the arrogant? Appear before thy Lord in a row, for you have come to us as we created you the first time. But you have claimed that we will not make for you an appointed time. Read thy book, for sufficient upon you is today, yourself accountable. Then whoever is guided, is guided for his own good and whoever goes astray, goes astray to his own detriment. No measure will account for another measure. Then unto your Lord is your return, where He will remind you with what you have done, for He knows the innermost of the chests. There is no God but Allah. Adam is the finest of God. There is no God but Allah. Ibrahim is the companion of God. There is no God but Allah. Moses is the spokesman of God. There is no God but Allah. Jesus is the soul of God and His words. There is no God but Allah. Mohammed is the messenger of Allah, His beloved, His best

friend, His beloved prophet.  Alhya Sherahya, Alhya Sherahya, Adhonī, Aṣbaot, Adonī, Ah, Ah, Ah, Wah, Wah, Wah, Sayes, Sayes, Y, Y, Y, Y, A, Ayl, Ayl, Ayl, Ayl, and there is no strength and no power but through Allah, the Most High, the Supreme."

Then Tayleq...

١٧ لفظ لا اله الا هو العزيز العظيم - ثم دخل الكيلق الثالث
عشر عليه  اسمه التوي في صورة رجل فبع لوجه ومعه
امراة تنظر اليه ولها جناحان ورجلها اليمنى من رجل حمار واليسرى
من رجل اسد متعلا فان لا يعرف فان  قال لهما سليمان عليه السلام
ما هذا كما واين مسكنكما فقال له مسكني في الاخاشير والقنوص
وقتا دنا انا نمرعو الانسان حتى تنمق عينيه ويضلك ويضل  قال
فيطوش دما هذا يا نبي الله عروق الفتنة  وعروفا وعروفي
القص وزنه الجمل المنع لم يسقا بها العنل ويسقط به ويكتب له
العرز المعلوم وهو يروى ان ثلثه وهو هذا ويوم القيامة تترالذين كذبوا
على الله ومن بينهم مسودة اليس في جهنم مثوا للمتكبرين واعرضوا
على ربك معاينة جنتهم كما علفناكم اول مرة بلز عفتهم ان لا يفعل
لكم موعدا افرا كنالك كجس بنفسك اليوم عليك حسبا ومن اعطى
بانما يمتد في نفسه ومن ضل فانما يضل عليها ولا تزر وازر  اخبرك ثم
الربيع مرجعكم فيسكنكم بما كنتم تعملون انه عليم بذاته الصدور
لا اله الا الله  ادع صورة الله لا اله الا الله  الله ابراهيم خليل الله لا اله الا الله مؤسس
كله له الله لا اله الا الله عيسى روح الله وكلمته لا اله الا الله صمندر
سول الله وحبيه وصفيه ونبيه      

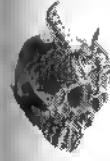
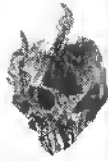
number fourteen, named Danhash, entered in the form of a lion, his face like that of a lion, he had horns, the physique of a bull, and hands like that of a cat. Between his teeth was the head of a human being. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in all dark areas. My corruption is that I trouble a person and make him stutter. I also abide in the wombs of women and I descend during their labor. I squeeze the stomach of a woman, and cause the loss of her pregnancy, due to her excessive lust for intercourse." Fiqitush said, "The medicine for this, O prophet of God, is opium, euphorbia, snearnwort, sagapenum, and castor. Pound whatever can be pounded from them, and then soak all of it in leek juice. It should be then kneaded, turned into pills, and dried. He should be given one with a glass of it to consume with lukewarm water for three consecutive days. Also write this amulet for him and it is a cure by permission of God, and it is this: 'An, An, An, Alhūn, Alohīm, Adonī, Šabaot, Ahya Sherahya, cure N. the daughter of N. You may not approach her from this day to the end of time. This has been witnessed by Allah, the Exalted, by Gabriel, Michael, Israfiel, and by Azrael, by the Lord of the Angels, the prophets and the messengers, and by Mohamed, Your prophet, Ibrahim, Your companion, Moses, Your confidant, Jesus, Your son and word, and with the Torah of Moses, the Gospels of Jesus, the Psalms of David, and the Quran of Mohammed, the blessings of God be upon him and His peace, which You revealed from the Book of the Mighty One. No falsehood shall approach Him from before or from behind Him. You shall cure her from every sickness and summons and pain. The blessings of Allah be upon him (Mohammed), and his family. We greet him with peace in a multitude of greetings.'"

Then the fifteenth Tayleq, named Nazjush Bent Danhash, entered in the form of a woman with one foot and four hands; in two of her hands were knives. Solomon, son of David, said to her, "What is your corruption? Where is your residence?" She said, "I reside in broken bathtubs...

الرابع عشر عليه واسمه دنهش في صورة امة وجهه واجماده
 وله فزان وخلقه خلقه ثور وايديه يد يتور وبين يديه راس انسان
 فكل ما يلزم مع ما جسدك وابن مسكنك فان مسكنه في كل خلقه
 وملاذبه ايد اشعب الانسان واكسر كلامه واسكن ارجاع النسلوا
 نزلهم في النسل واصير بطن المرأة واسقط ولدها من كثرة شهوة
 تها في الجماع فان يفيضوا هذا يا نبي الله ابيون ويريون
 وزر لونه لون وكسنته وجنته في منقح ما كان يند في
 وينفع الجميع في ما البركة ويعين وعيب ويغلب ويفس منه وزن منقح
 بما لا ترمح ثلاثة ايام متواليات وتكتب له هذه العزير بيرا اسفله و
 فيسفه، وهو هو الهيم الوهم اذ ونس صلات اهل شرابها انفس
 ليلانه بنت بلانه وما تغربوا بها من اليوم الا اخر الدهر اسمه في ذلك في الكلمة
 تغلب وجبريل وميكائيل واسرافيل وعزرايل بربر المليك والنيسر و
 العربيلش ونحو محمد نيك وابراهيم خليلك وموسى نيك وعيسى
 روحك وكلمتك وبنورته موسى وانجيل عيسى وزبور داود وفر
 فان محمد صلواته عليه وسلم الذي انزلته في كتاب العزير لا ياتيه الباطل
 من بين يديه وما من خلصه الا من اشعبتها من كل داء وسلم واتج صل
 الله عليه وعلى الله وسلم تسليم ثم دخل الكلب
 الخامس عشر عليه واسمها نرجوش بنت دنهش الملك
 في صورة امرأة لها رجل واحد ولها اربعة اية وفيه العزير سكنين
 فان لها سليمان بن داود ما يسلك وابن مسكنك فالت مسكنه في الحمامات



Alūq



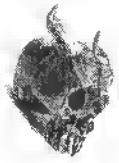
Dankhash



الوق



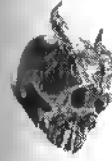
دنهش



Narzjushk



نرجوش



Aldabak



الدابة

and to sniff diluted rennet of a rabbit. Also, write these names for him and they will be

اسم مساجد الكاهن كسمماح الممسكا مسملة

his cure. They are thus: اسم مساجد الكاهن كسمماح الممسكا مسملة

's-sa 'ses-a'il, A'wa, Fe'efasas, Dem'a'il. ☆☆☆ and there is no strength and no power but through Allah, the Most High and Supreme."

Then the eighteenth Tayleq, named Zoobghah and he is the son of Iblis, entered in the form of a man with wings to the bottom of his feet. He was riding on a beast with two heads. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in deep valleys and I am the son of Iblis. My corruption is that I attack a person with a violent blow, turning his face toward his back, and his mouth toward his chest." Fiqitush said, "The medicine for this, O prophet of God, is oil in a bottle, which he sniffs, and opoponax, which is dissolved in oil and mixed with laurel ointment. He should drink this each day three times, for it's his cure by permission of God, the Exalted. Adorn him with these great names: 'sīša, 'shīm, Sa'il, Falsalas, Redem'a'il, Nafsala, Berhamīlaha, Arharesh, Mchranus, 'mālīosh, Taharīosh. I seek refuge from the evil of Zonbagha and from the four Jinn which sit on the crossroads with him, and watch to cause every harm. I banish them with these honored names and with the name of the Creator of days and Resurrector of bones, for there is support neither for any Ifrit among them nor Jinni. I guard myself with Allah, the Creator of the heavens, and the Creator of the night and day. I am shielded by Him and guarded with His words. There is no God but Allah, the Sustainer, and the Exalted in Oneness and the Eternal One. Who was neither born nor equaled by any...

ويصا ويصا يا نعمة الرب وتكتبه هذه الاسماء بين يديه وهو

هذه ~~اسم مساجد الكاهن كسمماح الممسكا مسملة~~

اسم مساجد الكاهن كسمماح الممسكا مسملة

اسم مساجد الكاهن كسمماح الممسكا مسملة

عصا عسل بين اعوا فكل قصص دمعيان ☆☆☆ ولا حول ولا قوة الا بالله العلي العظيم ثم دخل الضيق

الثامن عشر عليه واسم رويته وهو ابن اليسا به صورة رجل له

جناحان الى اسفل قد سجد وهو راجع على دابة لها راسين قال سليمان

نعم ما سادك واين مسكنك قال مسكني في الهوى وابنا ابن اليسا

وجاد به اية اذا اخذ الانسان الطمعة لكمة ما قلبه وجهه الى الخمر

واردا ماء الرخوع من قال في يديه وش دوا هذا بلا يديه اليه قال نعم

يسعدك بالظهور والحوشير معلولين بالزينة ويبيض دهن الزند ويشره

كل يوم ثلاثة مرات وهو يروى ان ثاله تعلق وتعلق عليه هذه الاسماء

العظام وليس هذه عصا عسل عظيم سايل فليس رذعيل

نفس لا يرميها احا ارجاسه مهران عمليوش كنهريوش استعرت

من شر رويته ومن الجن الاربع القاعين على المشرفة والمرغيبين الركل

ضرمه اصره نعم بركة الاسماء الكرام وباسم خالق المصطفى الايام وصحبه

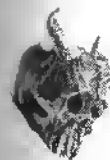
العظام فليس لعيريت منهم ولا يجيبه فوام واجترزت بالله خالق السما

وعالوق البيل والظلم النهار وبه امتنعت وكلمته احتررت ولا اله الا الله

الكا في المتعالي به الاحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا احد



Almūsrif



Zoobaghiah



المسرف



زوبغة

Fiqitush said, "The medicine for this, O prophet of God, is zedoary, arnica, castor, black hellebore, and palmated larkspur, each one part, added to a third of suet. Give it to the woman to drink with lukewarm water. Write for her these names and they are: 'Allah is the Light of the Heavens. The earth, his light is Allah. He is the Light, from Him is the Light and upon the Light. Light of the Heavens and the Earth. O Ever Living, O Self Sustaining, O Ever Living, O Self Sustaining, O Allah by Thee do I seek aid. There is no strength and no power but through Allah, the Most High and Supreme. Aliya Sherahya, Aliya Sherahya, Adhonī, Adhaonī, Adhonī, Sabaot, Sabaot, Sabaot, Al Shedaī, Al Shedaī, Al Shedaī. Cure her, for there is no God but You, who art on the straight path. There is no strength and no power but through Allah, the Most High and

الله هو نور السموات والارض يا حي يا قيوم

Supreme. فوق الملائكة والروح The blessing of God is on Mohammed and his family."

Then the twenty-first Tayleq, named 'bgar Dhat Alasqam, entered in the form of a woman with the head of a lion, and an extended nasal trunk. She had two wings to the bottom of her feet. She was deformed in appearance, and with hair extended down her back. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in washrooms. My corruption is that I extend my trunk into the womb of the woman and kill her child. Then I blow in her pelvis making her appearance that of a man." Fiqitush said, "The medicine for this, O prophet of God, is succowort, Syrian tragacanth, and dried cilantro. It should be used to incense the sick woman. Write for her also three spreads, which she should drink. Zang them on her and they are her cure by permission of God, the Exalted. They are as follows: نفساء الطبرج الحار والبابونج والنعناع ...

السمن. قال فيقوش «واحدة يا نبي الله زنباد ودونق وجنة باد
ستر وخرقين وزبيب الجبل من واحد حيزا. وثلاثة سمع البقر وتسقم من العرا
كأبما وتر وتكتثر لها هذه الاسماء وهي هذه الله نور السموات والارض
نور الله هو نور منه النور وغل النور نور السموات والارض يا حي يا قيوم
يا حي يا قيوم يا الله بك استعج. وكما حول ولا قوة الا بالله العلي العظيم
اعلم اني اعلم اني اعلم اني اعلم اني اعلم اني اعلم اني اعلم اني اعلم اني اعلم
صاوت صاوت اشرع اشرع اشرع اشرع اشرع اشرع اشرع اشرع اشرع اشرع اشرع
على صراط مستقيم وكما حول ولا قوة الا بالله العلي العظيم
الله هو نور السموات والارض يا حي يا قيوم

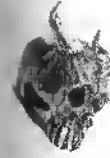
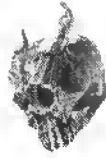
فوق الملائكة والروح

صلوات على محمد وآله
ثم حث الكيف الحاد والعشر من عليه واسمه
تتفرقة في صورة امرأة لعار اسمها وخرطوم حمراء
ولها جناحان في مية. مشوقة الخلق لها شجرة منسل
على ظهرها قال له سليمان عليه السلام ما جسادك وابن مسكنك قال
له مسكني في السماوات وجسادي اية ادخل يتركوه من رحم المرأة
وقتلواها ونفخ في عنقها فاشبهت بها الرجل قال له فيقوش
دوا هذا يا نبي الله زنباد ودونق وخرقين وخرقين وخرقين
به المرأة والعليل ويكتب له ثلاثة نفخة فيشربها وتعلق عليه ريس
بوك ان خالته تعلق وبعين هذه الاسماء الطبرج الحار والبابونج والنعناع

صح
المشقة



Alhaja



Al'iah



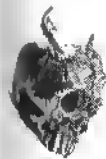
الحجا



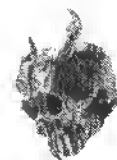
العويه



'bgar Dhat Alasqam



Alzūbdah



عبقر ذات الاسقام



الزبدہ



Alqooah



القوة



Alsiisan

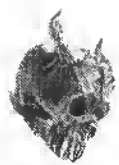


السيسان

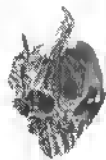
Adhouī Adhouī Adhouī, Aṣḥaut Aṣḥaut Aṣḥaut, Al Shedaī Al Shedaī Al Shedaī, Allah is my Lord and your Lord, so worship Him and this is the straight path. My Lord, there is no God but He, upon Him I depend, and He is the Lord of the Supreme and Majestic Throne. Allah, there is no God but He, All Hearing and All Knowing. Allah, there is no God but He, the Clement and the Gracious. Allah, there is no God but He, All Hearing and All Knowing. He, Allah, who has no God but He, who knows the unknown and all there is to witness. He is the Most Compassionate, Most Merciful. He is Allah, whom there is no God but He, the Absolute Ruler, the Holy, the Source of Peace, the Inspirer of Faith, the Guardian, the Mighty, the Irresistable, the Majestic, glory be to God of what they partner. He is Allah, the Creator, the Maker, the Shaper of Beauty; His are the beautiful names. He is glorified by all that is in the Heavens and on the Earth, and He is the Mighty and the Wise."

Then the twenty-fifth Tayleq, named Qchematha, entered. From among the kings he was a king of all the Jinn. He was a king from among the last seven hundred and seven thousand and seven hundred and seventy-seven kings. He was from among them and none among them was faster in response or greater in danger, for he was terrestrial, cloudy, windy, gloomy, celestial, and lunar. He formed in thirteen images: among these were a camel, a horse, a dog, a hilly, a mule, a snake, and a woman. He had seven heads and two wings that stretched up to his head. He had the head of a dog. Solomon said to him, "What is your corruption? What is your residence?" He said, "I reside in the depths of the oceans. My corruption is that if I take a person I strike him, cause him epilepsy, unconsciousness, asphyxiation, until he foams, and saliva flows from his mouth. Once he gets up, he begins to shake and tremble. If he isn't bound, he will wander heedlessly. Also, none will be able to control him until he throws himself from a high location, or into fire or into a valley." Fiqṭinshī said, "The medicine for this, O prophet of God, and his cure, is to sniff..."

اذونين اذونين اذونين اصباوت اصباوت اصباوت الشدايد الشدايد
ان السردور بكر فاعبدوه واذنوا مستقيم رب لا اله الا هو عليه توكلت
وهو رب العرش العظيم لا اله الا هو السميع العليم لا اله الا هو الروب الرحيم
لا اله الا هو السميع العليم لا اله الا هو الرحمن الرحيم هو والد الخلق
لا اله الا هو عالم الغيب والشهادة هو الرحمن الرحيم هو والد الخلق لا اله الا هو
الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبح
الله عما يشركون هو والد الخلق البرية المصور له الاسماء الحسنى يسبح
له ما بين السموات والارض وهو العزيز الحكيم ثم دخل الصيقل
الخامس والعشرون عليه واسم قلته ام الملك
ملك الجن اجمع وهو ملك من اخرى الملوك السبعونية والسبعة
ملايك وسبعونية وسبعة وسبعون ملحا وهو من احدى اهل البيت عليهم
السلام اسرع اجابة منه ولا اعظم حكمة الا انه يرد على ما يريه من غفلة فكل
فرد في كل يتمثل في ثلاثة عشر صورة منهن جمل وبرس و
صورة كلب وثور وبغل وبعيدان وامرأة وله سبعة روس وله جناحان
الاعلى راسه وللمراس كلبه فقال له سليمان عجل ما فسادك واين مسكنك
فان مسكني في كلمة البحر وفسادك اي اذا اخذت الانسان اصغته
وخشفته ومرضته حتى يريه ويسيل اللعاب من فيه فاذا فاع من كذا
نه الذي هو فيه بلعبه فان لم يوفق في ذلك ذهب على وجهه خربة رمسه
ولم يفر عليه احد حتى يلقى نفسه من هو وضع مرتفع او نارا او
دليل فقال فيفكوش دوا هذا يا نبير الله وعلاجه عين بيض



Qelnematah



F'jyan



قلنماته



فعجیان

شَيْه

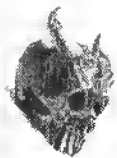


صعيه

الرواح



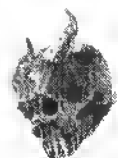
الرواح



Algārṣa



Rūīmēnah



القرصة



رويمنه



Alekhnamen



Habshahneesh



الخناسن



حبش حش

Then the thirty-third Tayleq, named *Lahīf*, entered in a human image. He had the head of a monkey, and the feet of a dog. His hands were the hands of a human. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the depth of the seas. My corruption is that if I take a person, I overpower his mind, and give him palpitations of the heart. I take him with shivers, fever, sickness and pains, and overcome him with what seems like whispers." *Fiq̃tush* said, "The medicine for this, O prophet of God, is dragon's blood, frankincense, and long rhubarb. Crush from them what you can pound, then soak the rest in distilled water. Then they should be gathered, sniffed, and given to the ill to drink. Also write the names below with a protective covenant, or an amulet from the ones mentioned previously, for him. These names will be a cure by permission of God, Most High and Supreme. They are thus: 'I seek refuge for you, whom I have adorned with these names, from the evil of the Jinn and people, also from the Shi'ateen, the stalkers, Zawbagha, and Andenashah, from their evil and what they plot, from the winds of hemiplegia, and facial paralysis, and from all harmful winds by the honor of these Majestic Names, and Respected Words, and by the honor of your Elder and Greatest. By the honor of your covenants and beliefs, do not touch the carrier of this book, or whomever it's placed upon from mankind. Leave him by the Truth, and the speech is, Allah is governor over what you say. Glorious, Glorious, Holy, Holy. Lord of Angels and Spirits. How great is the dominion of Allah, *Alīya Sherahya*, *Alī* *Alī*, to Him, to Him, to Him, to Him, is the Kingship of the Heavens and the Earth, to Him, to Him, to Him, are established the heavens and the earth for Him as a governor and to Him you shall return. He is the fastest of reckoners; if He wished he would cause a sign to descend from the Heavens, that their necks be eternally subjected to it.'"

Then the thirty-fourth Tayleq, named *Smahel*, entered in the form...

ثم دخل الطيف الثالث وثلاثون عليه
 واسمه لفيق في صورة انسان له راس فرد ورجلا كلبه وايديه يد انسان
 نزل له سليمان مع ما قصادك واين مسكنك قال منكبني في البحر
 وبدا يد ابيه اذا اخذه الانسان غلبه على عقله وكبرت قلبه وتناخذه
 بالريضة والعما والامراض والاسقام وتناخذه سبه الوسوسة قال
 فيقطوش دواء له يا نبي الله يؤخذ شيطان ولو بان زكراونه كهيون عطر رقيق
 مخرج ويحق منها ما كان ينفق وينفع البقية بملحامة ثم يجمع
 ويسحق بها ويسحق له منها وتكتب له هذه الاسماء مع عهد من العارث
 او من من الحرون المتقدمة الذكر مع هذه الاسماء يسير بادن الله عز وجل
 وهي هذه الاسماء اعبدكم يا من علف عليه هذه الاسماء من شر الجن والانس
 الشياطين والترايع والزواج والناهشم ومن شرهم وما يكيدون من ارباب
 العالج والنفوة ومن جميع الارباع المودبة نفق هذه الاسماء العظام وال
 الكلمات الخرام ويحق شئكم وكبيركم ويحق عفوكم وايمانكم
 بلا تغربوا حامل هذه الكتاب ولا من يعلق عليه من جميع الادميين واعتر
 لوا عنه بالحق والقول والله على ما نقول وحيل يسوع يسوع قدوس
 قدوس رب المليك والروح ما اعطى ملكا من اسم سلك الله اعبا شرابا
 اعين ليعين له له ملك السموات والارض به به فامنا السموات والارض
 له العظم واليه ترجعون وهو اسرع العاصيين ان شاء نزل عليهم
 من السماء اية بضلت اعلم فمهم لها ناعضن ثم دخل
 الكيلو الرابع وثلاثون عليه واسمه سمهل في صورة

of a man with a snake entwined around with its head on his back, and its tail at the bottom of his feet. In his hand was the semblance of a mule's tail. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in bridges and sea crossings. My corruption is that if I take a person, I choke him until he foams like a camel. Then if I leave him, he will run from his place until he doesn't comprehend what he does, nor know wherein he is." Fiqitush said, "The medicine for this, O prophet of God, is the hile of a male goat, the bile of a crane, the bile of a crow, and the urine of a siring hull. He should sniff it on consecutive days and he will be cured by permission of God. Most High and Supreme. Then write these names for him, adorn him with them, and spread them upon him. They are thus: 'O Divine One, who gathered the ages within His grip, I praise Him boldly, there is no beast that He has not taken by his forelock. He revealed the guarded secret. Because for him nothing is clouded, O Haneh, protect the carrier of this ailment from all evil and spare him from this affair, by permission. O Alil, Faṣel, Beshmuil. You prepared the essence for the spirit and You lowered the Pen to the Tablet, O Berya Waṣul, Alhya Sherahya, Adhoui, Ashaot, Al Shedaī, Glorious, Holy, Lord of Angels and Spirits. There is no God but He, to Him is the governance and He is the fastest reckoner.'"

Then the thirty-fifth Tayleq, named Beqasūn, entered in a human form. He had the head of a black dog with two horns, two wings, and eyes in his chest. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in mombs. My corruption is that if I seize a person I suffocate him during his sleep and seize him with drunkenness." Fiqitush said, "The medicine for this, O prophet of God, is safflower root and the fat of a black snake, from which he should sniff...

رجل عليه حية ملونة رأسها في ظهره وذنبها أسفل رجله وبجذعه حية
 ٢ دنه بغل قال له سليمان عجم ما بصادك واين مسكنك فان مسكنك الجصور
 ٣ وفنا لير المياد وصادك اليه اذا اخذته الانس خنفته حتى يزيه
 مثل زبد البعير المتعلج فع اذا تركته يترد من مكانه الذي هو فيه حتى
 ٤ لا يدخل على ما يصنع ولا يدري به اية مكان هو قال فيفطوش
 دوا هذه يا نبي الله مرارة تيس ومرارة كركي ومرارة غراب وبول
 ٥ ثور تحلل ويستعظمه ايام منترا بعت بير ابادن الله
 عز وجل ثم كتبت له هذه الاسماء وتعلق عليه وينشر بها وهي
 ٦ هذه اللهم يا من جمع الخير من فضله واحمره اجره ما مزجا به
 الله هو اهتد بنا صينها واخذته على العرا المصون ما كان فيه مفقرا يا
 ٧ قاسم ان نجعل صاحب هذه العلة من كل شر وان تكفيه امر باذن بلادن
 يا هبل يا صل بشما ويل اهله التوانة للروح ودلت القلم على اللوح
 يا بريد وصال يا هبل شرا هبل اذ نيس اصلاوت الرشاة بسبح قدوس
 ٨ رب الملكة والروح لا اله الا هو له الحكم وهو اسرع الحاسبين
 ٩ ثم دخل الكيف الخايس وثلاثون تحليه وسمه يقتسمين
 في صورة اسنان له راس كلب اسود وله قرنان وجناحان وعينان
 ١٠ مدرة قال له سليمان عليه السلام ما بصادك واين مسكنك قال مسكني
 في الارحام وصادك اليه اذا اخذته الانس اخفه في منامه و
 ١١ اخذه بالسكرة قال فيفطوش دوا هذه يا نبي الله يوخ
 ١٢ عروق الفرحم وهو العصفور وشحم حية سودا يستعظمه ويحنت
 ١٣ البعير رايف
 ١٤ البعير رايف



Lahif



Smahel



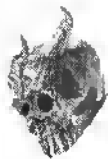
لهيف



سمهل



Beqasmīn



Aljūnd



بقسمين



الجندي

place. Allah, Allah, Allah, there is no God but He, and He is the Mighty and Wise. There is no strength and no power but through Allah, Most High and Supreme."

Then the thirty-seventh Tayleq, named Talyaba, entered in the form of a black, one-eyed woman. She had the eyes of a crow, the nostrils of a dog, and the feet of a donkey. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in ruins. My corruption is that if I take a person, I appear to him in four faces: the face of a pig, the face of a lion, the face of a serpent, and the face of a cat, and with these I scare him in his sleep and waking." Fiqrīnī said, "The medicine for this, O prophet of God, is cane root, mandrake root, galbanum and sea sponge, all of which should be pounded together and mixed, and given to him to drink. Also write the covenant of Iblis, God curse him, which was previously mentioned, for him. Also write these names for him: 'I shield myself from the evil Al-Ahmer, the son of Iblis; he has no way to get to me and no dominion to reach me along the ages and time. He has no way to reach me in a place where I shield myself by God from his evil, and hosts. By the name of Allah, most Gracious, and most Merciful, depart from me in failure, and leave me, in your humiliation, because you have overstepped enough. For He is the one before Whom all tremble and all hearts palpitate, and at His mention, love is elevated. I cast them out, protected against them, and cause them to moan with the name of Allah, the One, the Subduer. There is no strength and no power but through Allah, Most High and Supreme."

بسم الله الرحمن الرحيم

Then the thirty-eighth Tayleq, named Sefir, entered in the image of a man ugly in appearance with a deformed nose. He had the spread tail of a peacock rising from his feet to his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?"...

الله الله لا اله الا الله العزيز الحكيم ولا حول ولا قوة الا بالله العلي
 العظيم ثم دخل الطيلق السابع وثلاثون عليه
 واسمه طليبا في صورة امرأة عوراء سوداء لها عين غرابية وذو خرطوم
 كلب ورجلين حمرا قال لها سليمان عليه السلام ما بفسادك واين مسكنك
 قال مسكني في المتاسر وفسادي اني اذا اخذت الانسان الخيل له
 في اربعة اوجوه وجه خنزير ووجه اسد ووجه ثعبان ووجه سنور
 وبذلك اجزع في منامه وفي يقظته قال فيفكوش دوا هذا عروق
 انفس وعروق الروح وعروق الفم وزيت البحر يدق الجميع ويخلط
 ويسحق منه ويكتب له هذه الاسماء عه ابلين لعنه الله وهو الذي
 تقدم ذكره وكتب له هذه الاسماء احتجبه من شر الاحمر ابن ابلين
 بلا سبيل له عليه ولا سلطان يعل به اليه على كل من يمر والازمان
 فليس وصول اليه مكان اخترزت بالله من شره ومن اشيا عنه تسبح
 الله الرحمن الرحيم فتولوا عليه حابسين وانصروا ما مومنين فشكلوا
 باجر وياهمو الذي ترتد منه البرابص وتغيب منه الابية وتربيع
 من ذكره الفؤاد فخرت مع وحررت مع ونجرت مع باسم الله الواحد القهار
 لا حول ولا قوة الا بالله العلي العظيم

بسم الله الرحمن الرحيم

ثم دخل الطيلق الثامن وثلاثون عليه واسمه
 سفير في صورة رجل فيبع الوجه منتفخ الذو وله ذنب كالأوس مرتفع
 مع فمه فيه الرأس قال له سليمان عليه السلام ما بفسادك واين مسكنك

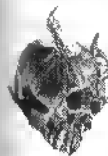
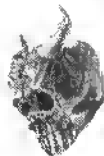
He said, "I reside on the tops of the mountains. My corruption is that if I seize a person, I seize him with melancholy alternating at times with laughter." Fiqitush said, "The medicine for this, O prophet of God, is capers, which should be cooked and given to him to drink with hemia ointment. Write these names for him, with the covenant of Al-Mazluh, the son of Iblis, God curse him. They are: 'Alohīm, 'bedrīm, Ahrīm, Smīlīl, Kasihyāl, Atarush, Harhush, I shield by Allah from Al-Tawabegh and Al-Zawabegh and from their evil and from their trickery, and I remove their enchantment, by the name of Allah, the Supreme, the First, the Ancient, the creator of the Jinns from poisonous Fire. By Him I reach and by Him I extend over every charlatan and intruder. I throw at them the Fires of Allah, and I rebuke them with Allah's complete words, so that they don't reach the carrier of this book. There is no strength and no power but through Allah, Most High and Supreme.'"

Then the thirty-ninth Tayleq, named Hamudī, entered in the form of a woman with two wings, one leg, and in her hands were two black snakes. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in wombs. My corruption is that if I seize a person, I squeeze his heart. I also kill infants in the stomachs of their mothers. I seize the woman with fainting, self-harm, and heart palpitations." Fiqitush said: "O prophet of God, the cure for this is leeks and asafetida cooked in oil. Then give him cow tallow to drink with them. Write these names for him, with the covenant of Alham bin alhīm. This is his covenant and first binding by permission of God. It is this: 'Allah the Irresistible, drives from me the deviousness of the sinner, by banishment in the mode of Alham Ben Alohīm. There is no strength and no power but through Allah, Most High and Supreme. I shield myself by Allah from the Tawaleq and the intruders and from the evil of the Jinns and the Maradali. By the names of Allah, I gained exclusive power, and blocked every stubborn Jinni ...

قال مسكين بن روبر الجبل وفسادها انما اذا اخذت الانفس اخذته بالسلطوت واخذت بالخط قال فيفكوش دوا هذا يا نبي الله غروب الاضقة الهضبة يكمن ويسكن منه هذه العنق وتكتب له هذه الاسماء مع هذه المذهب بن ابليس لعنه الله الوهم عبد ربح احارب سميليل كسميليل اتاروش هرهروش اخذت بالله من التوابغ والزوابغ ومن شرهم ومكرهم واخذت على شرهم لسم الله العظيم الاول القديم خالق الجن من نار السموم به اصول وبه احوال على كل محتمل وكما روي ارميتهم بنار الله وزجرتهم بكلمات الله التامات فلا يطون الر صاحب كتاب هذا حول ولا قوة الا بالله العلي العظيم ثم دخل الصليبي التاسع وثلاثون عليه واسمه محمود بن صورة امرأة لهما جن خان ولها رجل واخذوا به بها جنتين سراد او تين قال لهما سليمان عليه السلام ما فسادك واين مسكنك قال مسكين بن الارحام وفسادها انما اذا اخذت الانفس عصاة بواجده وقتل الجنين به يكون امرهاتين واخذت المرأة بالعشوة وض النعس والنفوس قال فيفكوش دوا هذا يا نبي الله يوفى الكراث والعلتيت يكمن بالزينة ويسكن بسمن البقر وتكتب له هذه الاسماء مع هذه الدعاء بن الوهم وهو صاحب هذه ومثاله الاول ان ظله وهو هذا الله الجبار يصرف عنهم كفة العجار ضرورة وجه الدعاء بن الوهم ولا حول ولا قوة الا بالله العلي العظيم واخترت بالله من الطوائف والفوارق ومن شر الجن والمرتدة باسم الله استلثرت وفهرت ومنعت كل جن



Talyaba



Sefir



طليابا



سفر

and strong tyrant. On Allah do I depend, for He is my sufficiency, and the best governor. O Allah, O Eternal, O Self Sustaining, cure this sickness, for Thou are capable of all things. Bak'kjar, is Fatetaketa'a, Allah. There is no strength and no power but through Allah, Most High and Supreme.' "

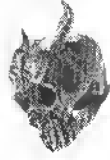
Then the fortieth Tayleq, named Alnefis, entered in a human image. He had the head of a human and his hands were the hooves of a mule. Upon him was entwined a snake, its head protruding from behind him and its tail between his legs. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in rivers. My corruption is that if I seize a person, I take him with evil, sever him from sleep, day and night, and from rest, so that no one knows the cause of his transmutation." Fiqitush said, "The medicine for this, O prophet of God, is to write for him these names and adorn him with them, along with the oath of Al-Mazhab Ben Iblis, God curse him. This is what you write: 'O Divine One, I turn my face to You, O Divine One, I support my back on You. O You who supports who has no support, who provides who has no provision, who props who has no prop, rescue me, O rescuer of those crying for help. By Shafah, Sahafah, Frion, Barkim, answer by the Lord of these names and the Lord of Yadmoh, Shomush, Kilfish, Enoch, Ahya Sheraliya, Sabaot, Al Shedaï, Holy, Holy, Holy, Lord of Angels and Spirits. There is no God but He, to Him is the governance and He is the fastest judge. There is no strength and no power but through Allah, Most High and Supreme.' "

Then the forty-first Tayleq, named Hurta, entered in the image of a man. He had a long beard and in his hand was a black snake. Upon his head he bore a turban with its tiars dangling behind. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He...

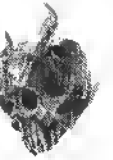
عنه وجبار شدة به وعلله توكلت وهو حبيب ونعم الوكيل بالله يا
 حبل جبر يا فيوم اشخص بك العلة انك على كل شئ قدير بك الخط
 بين فطمتك كمال الله وما حول ولا قوة الا بالله العلي العظيم
 ثم دخل الكيلو الاربعون عليه واسمه النقر
 به صورة انسان له راس انسان وبه به يديه يغفل وعليه حبة ملتوية
 بة راسها خارج من خلفه وذنبها من بين رجليه قال له سليمان ع
 ما مصادك وابن مسكنك قال مسكني في الانهار وفسادها ايها
 ذا اخذة الا انسان ان خفته بالنشر وفتح الكهر والفراد والسبات
 حتى لا يترك احد من ايد شيس مرجعه قال فيفكوش دوا هذا يا نبى
 الله ان يكتب له هذه الاسماء وتعلق عليه مع هذه المعه من بلبيس
 لعنه الله وهذه ما تكتب اللهم ايم وجهه وجرهم اليك اللهم
 اسيرة كهر يد اليك يا سنة من لا سنة له يا خبير من لا د خزاله يا
 عماد من عماد له اغشيه يا غياث المستغيثين بشهادة شفاعة
 فريون بركيم اجبوا برى هذه الاسماء وبرى يعموه شمشط
 كيلفيس انوخ ابقيا سرا ميل صباوت الى شدة ايد فوس فوس فوس
 رب المليك والروح لا اله الا هو له الحكم وهو اسرع الحاسين ولا
 حول ولا قوة الا بالله العلي العظيم ثم دخل الكيلو الاحد
 والاربعون عليه واسمه حورتا به صورة رجل كهن
 اللحية وبه يديه حبة سوداء منعم بعمامة مسلة اخرها بها
 الى خلفه قال له سليمان عليه السلام ما مصادك وابن مسكنك قال



تِلْهَامْتِي



تِلْهَامْتِي



همو داي



النفس

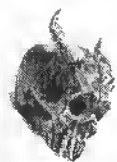
said, "I reside in ovens. My corruption is that if I seize a person, I seize him with self talk, whispering, deep thinking, worry, and nightmares." Fiqitush said, "The medicine for this, O prophet of God, is to take capers and pellitory. This should be cooked in green olive oil, and then given to him as a drink and as an inhalant. Write this known amulet for him and spread upon him the following names; they are his cure by permission of God, most Exalted. They are: 'O Divine One, I ask You by Your capacity, Your supremacy, Your majesty, the carriers of Your throne, Your kingdom, Your throne, Your footstool, to cure and heal the carrier of this ailment of every sickness and vomiting disease. *Ahya Sherahya, Ahya Sherahya, Ahya Sherahya, Sahaot, Sahaot, Al Shedaī, Al Shedaī, Al Shedaī, He, He, He, Lord of the Highest Light, to Him, to Him, to Him, the Kingship of the Heaven and Earth, by Him, by Him, by Him, was raised the Heaven and the Earth. O He, of Whom none knows His nature but Him, and if but a Quran moved mountains, divided the Earth, or spoke to the dead, by Allah only is permission to do all. There is no strength and no power but through Allah, Most High and Supreme.*"

Then the forty-second Tayleq, named Alrahāh, entered in the image of an honorable man. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in hags. My corruption is that if I seize a person, I seize him with back pain, shoulder pain, ankle pain, and aching of the chest and knees." Fiqitush said, "The medicine for this, O prophet of God, is lemon halm and Christmas rose, which should be crushed, sifted and kneaded with honey. It should be diluted with moving water, then it should be drunk from. Write for him these names and hang them on him and they will be his cure, by per-

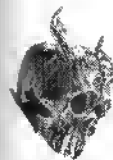
حفظهم فاعل الوجود ح فمضه وودو ط

mission of God.

مسكنه عند ح فمضه وودو ط
 ته فمضه النفس والوسوسة والتفكير والهابوس قال فيعطوش
 دوا هذا يا نبي الله نية الكبار وقا فود قرتقا، يخبز بزيت الباق و
 يسفيس من الك الزيت ويبسط منه ويكتب له العز المعلوم وينشره في
 ال اسماء ببرأ باذن الله تعالى وهو في الدرع ايد اسلك بقدرتك
 وسلطانك وعظمتك وحملت عرشك وملكت وعرشك وكرسيتك ان
 تشيع وتعايه صاحب هذا العلة من كل سفنك مرض بق اهل شرهيا
 اهل شرهيا اهل شرهيا صباوت صباوت ال ربة اية ال ربة اية ال
 شداية هو هو عور النور ال على له له ملك السموات والارض
 به به فامت السموات والارض يا من لا يعلم وصية الله وتوان فرائد
 سيرته به الجبل او فمضته به الارض او كلم به الموتى بل الله ال امر
 جميعا وما حول وما فودة ال بالله العلي اعظم ثم دخل
 42 الطيلق الثاني والاربعون عليه واسمه ال رابية صورة
 رجل مستعمل متعطل صورته صورة انسان قاله سليمان عليه السلام
 ما قبلهك وابن مسكنك قال مسكنه في السجادة وصادها اية اذا
 اخذ ال انسان اخذت بوجع الظهر والطنين والمنكين ووجع
 الجوارح والركبة كل قال فيعطوش دوا هذا يا نبي الله ال الوجود وايضا
 وترنجان وخرقون يدق ويخل ويغسل ويصنع عليه من ترنجان
 ال الجار ويشربه منه ويكتب له في الاسماء وتعلق عليه في براه
 ان قاله حفظهم فاعل الوجود ح فمضه وودو ط



Hūrta



Alrahiāh



حورتا



الراهية

وسحوططوطه Selmen Kamesh Rakāsh 'smallah Yenjalush 'flūsh
Yef'flūsh 'Nalūsh 'bloosh Shoosh Hlof Mofoftrun Mef's'ash Toftlosh
Shaqoosh Aqesh Kilfūsh Kakhmōsh Kashookash Hashash K'sharsh Tbr'yash
Berkīnem Lumenush Mofof Tarja And He Allah who is God in heaven and
on Earth. He is all knowing, all wise, and blessed, to whom is kingship of the Heav-
ens and the Earth and unto Him you shall return, and There is no strength and no
power but through Allah, the Most High and Supreme."

Then the forty-third Tayleq, named Alqlarban, entered in the form of a man
with his hands crossed at his neck. Solomon, peace be upon him, said to him, "What
is your corruption? Where is your residence?" He said, "I reside in wells and
in caves. My corruption is that if I seize a person, especially a woman, I enter
into her stomach. I move in it like a ravine, trieking all into perceiving it as a fe-
tus. I cause her confusion and delirium until she can relate to no one and she burns
her clothes without even recognizing it." Fiqūsh said, "The medicine for this, O
prophet of God, is to be incensed with smearwort, blue mukul, corncockle, tamarisk
root, and mastic and he will be cured by permission of God, Most High and Su-
preme. Write also for him these names and let him drink them: 'Allah, Allah,
Allah, the Clement, the Generous, Allah, Allah, Allah, the Most High, the
Supreme, Allah, Allah, Allah, the Forgiver, the Merciful, Allah, Allah,
Allah, the Subtle, the All Aware, Allah, Allah, Allah, the Most High,
the Greatest, Allah, Allah, Allah, the King, the Holy, the Source of Peace,
the Faith, the Guardian, the Mighty, the Irresistible, the Proud, God is puri-
fied from what they partner, Beh, Beh, Beh, Lahu, Lahu, Lahu, Hua, Hua,
Hua, Alohīm, Alohīm, Sherahya, Sherahya, Sherahya, Šabaot, Šabaot, Al
Shedaī, Al Shedaī, Al Shedaī, Al Hosh,...

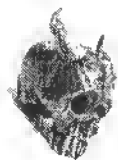
وسحوططوطه سلمن كمش ركينش عسلع ينجلوش فلوش
يعليوش عبلوش شوش هك مكرون مكعاش كعلوش
شفا فوش افش كيلوش كهموش ككوكوش هشتاش كشتاش
نرياش بر كينع لوموش هك كروا وهو الله في السما
وفي الارض وهو العليم الحكيم وتبارك الذي له ملك السموات
والارض واليه ترجعون ولا حول ولا قوة الا بالله العلي العظيم
243 قم دخل التكليف اثنان واربعون عليه
واسم الضرب في صور رجل مجموعة يد به الرعقة قال له سليمان
تبع ما عبادك وابن مسكنك قال مسكنه في الابر والظن
و عبادي ابدأ اخذ ان تسلم سيم المرأة ادخل في بطنها
واجرب فيه جرب الواد حسن يتعمل انه الجنين واخذها بالخبث
والهذيان اغترلا تستل شر الراحه وتغرق ثيابها وهي لا تعرف
قال وفي كوش دوا هذا يا نبي الله يتخبر برأونه كويل ومثل
اررق وشونس واجل الحرقا والمصقفا ببرأذن الله عز وجل
ويكتب له هذه الاسماء وينشر بها وهيمنه الله الله الله العظيم
لكريم الله الله العلي العظيم الله الله الخفور الرحيم الله الله
الكبير الخبير الله الله العلي الكبير الله الله الملك القوس
السلع المومن المهيمن العزيز الجبار المتكبر سخط الله عما يبشر
كون به به له له له هو هو هو الوهيم الوهيم شرابيل شر
شربا شرابيل صلاوت صلاوت الى شداي الى شداي الى شداي الى شداي

He, He, the Exalted Lord of Light. Heal, O Healer, for there is no healer but you. By your honor, O Noah, O Kheteder, O He who is capable of all things. There is no strength and no power but through Allah, Most High and Supreme."

Then the forty-fourth Tayleq, named Alkhafas Makhrug, entered, with the head of a bird with two wings. When he saw him, he was amazed by him. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside before the doors of houses. My corruption is that if I attack a person, he vomits and faints, breathes rapidly, and he is overtaken by whispering and inner turmoil." Fiqitush said, "The medicine for this, O prophet of God is for him to be walked until he awakens. He should then sniff yellow coral. Also, the following names should be written for him and be adorned on him and they will be his cure by permission of God, the Exalted: "I seek protection from Allah from the evils of Zoubagha and the four Jinu who sit at the crossroads and are raised into every place. Awaken by these names, for He brings the dead back to life, and by the Lord of the End and the Beginning, to no Ifrit among them with me a residence. I seek protection through Allah the creator of the Heavens and the Earth, and the creator of the night and day and giving everything before Him its own consequence. By Him am I shielded and protected, and He is the protection. There is neither power nor will but through Allah, the Most High and Supreme, Daulakh, Barakh, Zila, Mai'jala, Safi, Sayf, Khafuslu, Shi'rash, Midrash, Shngish, Hotoṭina, Nush, Kushi, Karkūsh. There is no strength and no power but through Allah, the Most High and Supreme."

Then the forty-fifth Tayleq, named Alwisnas, entered in the form of a woman. She had two wings and two horns and seven feet. On her waist was a rope that was tied and dangling from behind her. Solomon, peace be upon him...

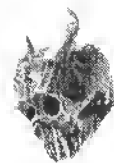
مهورب النور الاعلى يا شافي لا شافي الا انت بعزتك يا نوح يا
ختر يا من هو على كل شئ قدير ولا حول ولا قوة الا بالله العلي العظيم
ثم دخل الصليق الرابع واربعون عليه
واسمه الخكاج عترو و الله راس الكبير وجنا حيتن لما رآه عجب منه قال له
سليم عليه السلام ما هذا و ان مسكنك قال مسكني عند ابواب
ليوت وفساد انا اذا اخذت الانسان اخذه بالقي و الغشيان وا
لتجس المتعبد وناخه بالوثنية وحدث النفر فقال فيكوش
دوا هذا يا نبي الله يمشي حتى يعيا ويسقط بالاحقر يا المرحوم
وهو اصغر سليم وكتب له ايضا هذه الاسماء وتعلق عليه غير
بره ان مثاله تعلق احضرت بالله من شر زوجته ومن الجن الاربعة
القاعون على المشرفة والمرتبين الركل موضعة ارض فتم بهذه
الاسماء ويعجبون ويحبون الموتى ويربوا الاخرة والاولى فليس لعجوبة
منهم معية قوام واخترت بالله خالق السموات والارض وخالق
اليل والنهار وجاعل كل شئ عنده بمقداره امتنعت واخترت
وهو عزير ولا حول ولا قوة الا بالله العلي العظيم ملاح براخ ميلا
متعجلا صعب صايف خاكوفة شعراش ومزراش شوفيش حكيما
نوش كوش كركيوش ولا حول ولا قوة الا بالله العلي العظيم
ثم دخل الصليق الخامس واربعون عليه
واسمه الوسولس به صورة امرأة لها جناحان وفرنان ورجل بنبعة
وبه وسكها ثوب مشدود مسيل من خلفها قاله سليم ع



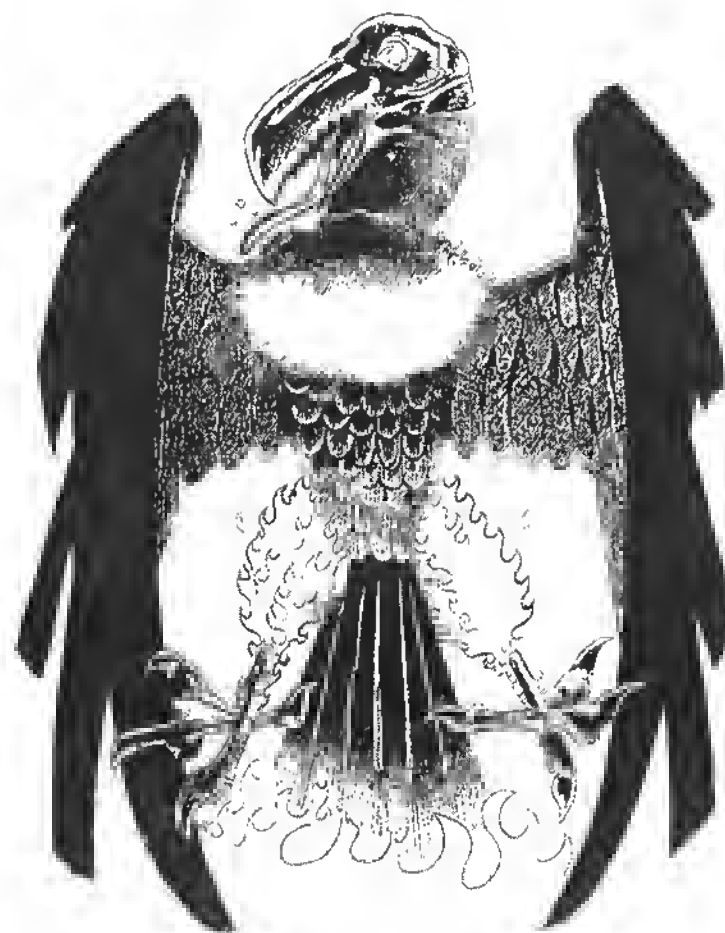
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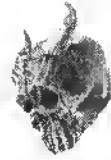
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الخطاف



تسواسا Al



تسلا ملام Mellem



الوسواس



يد ام ملدم



Alzūah



Alnabab



الزوعة

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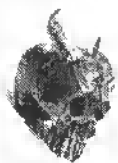
النباہ

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shield the owner of this malady from all about which he complains, by the honor of Your supremacy and dominion, and Your cability in Your creation, for You are capable of all things. There is no strength and no power but through Allah, Most High and Supreme."

Then the fiftieth Tayleq, named Alwiswas Alakbar, entered in the form of a human. He had the body of a horse without its tail. He had a human head, and had two wings extended. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the mountains. My corruption is that if I attack a person, I seize him with the beginning of a worry, which befalls him. I leave him without sleeping, waking, eating, or drinking, without talking about it. I take away his mind until he swallows dirt." Fiqitush said, "The medicine for this, O prophet of God, is for him to be purged, and then extract it from him, near a gentle fire. He should sniff the tallow of a cow and the marrow of its shinbone at lunch and at dinner. This should be done repeatedly until he is cured. Write these names for him and let him drink them as well. They are: "Holy, Holy, Holy, Bah, Bah, Bah, Hu, Hu, Hu, Ah, Ah, Ah, Aulen Lesmur. By the Glory of Allah, Gabriel, Michael, Israfel, Azrael, the punishment of those that war against Allah and create devastation upon the earth is to be killed, crucified, their hands and feet to be severed or for them to be exiled from the land. O hosts of the Jinn and the Human kind, if you are able to penetrate from the boundaries of the heavens and the earth then penetrate. You can't penetrate without authority; it is from Solomon, and it is in the name of Allah most Gracions and most Merciful. Don't rise against me, but come to me submitting. I charge you, o hosts of the Jinn and the Shiaten by snatching rebukes, and the honored angelic cries. By the hegemony of Gabriel, the power of Michael, the blow of Israfel, and ruthlessness of Azrael, I shield you by Him; except for the Angels, they can't reach the carrier of this book...

ان تترى صاحبه هذه العلة من كل ما يشتك ايقظ عظمك واطلطانك وفتق
نك به خلفك انك على كل شئ في غير ولا حول ولا قوة الا بالله العلي
التكثير ثم دخل عليه الصليب الخامسون
واسمه الموسواس الاكبر في صورة انسان له جسده من جرس منقوش في الذهب
ولعراض انسان وله جناحان منشوران قال له سليمان عليه السلام
ما يسادك واين مسكنك قال سكني في الجبال وفساديا اين اذ ا
خذت الا انسان اخذك من قبله في بيته فانه تركه لا ينام ولا يقوم
وما ياكل وما يشرب وما يتكلم الا بهذا واذهب بعقله حتى ابلعه
الارض قال فيفكوش دوا هذا يا نبي الله يمشي ولا تلهي
منه بنار لينة ويسحق بسمن البقر مع ملح الآكارع بالعدا وب
لحشيم بلا يمل يجعل ذلك مزارا حتى ييرا وبكتة له هذه الاسما
ويشربها ايضا فذو من فذو من فذو من فذو من فذو من فذو من فذو من
لسمور بركة الله جبريل وميكائيل وسرافيل وعزرائيل وملجرا الذين
يحاربون الله ويبغون في الارض فسادا ان يفتلوا او يضلوا او يقطع
ايديهم وارجلهم من خلفه او ينعوا من الارض يا معشر الجن والانس
ان استطعتم ان تنفخوا من افكار السموات والارض فانفخوا لا تنفخون
الا بسلطان الله من سليمان والله لسمع الله الرمن الرحيم لا تعلوا عليه وا
تولم مسلمين اعزكم عليكم يا معشر الجن والانس فليكن من جرات خفي
صمات الملكية المكرام سطوة جبريل بقوة ميكائيل بنعمة سرافيل
بفضة عزرائيل محبتكم بهو الا الملكية بلا بطون النظم كتاب

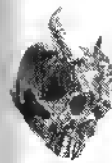


ثالث



المولع

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Alwiswas Alakbar



الوسواس الاكبر

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He said to the Heavens and Earth, come unto me obedient or unwilling. They said me come obedient. There is no strength and no power but through Allah, the Most High and Supreme."

Then the fifty-first Tayleq, named Alkhanas Alasghar, entered in the form of a human with the head of a ram. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the terror of the night. My corruption is that if I attack a person or a woman, I cripple her from her back to her nape, and give her a duodenal ulcer." Fīqītush said, "The medicine for this, O prophet of God, is shrubby juniper and asaetida, and she should be given wine to drink. She should be covered with wool and her head should be rubbed briskly with yellow coral. Write the following names for her: 'Mihlūh, Hihlūh, Holy, Holy, Holy, Lord of the Angels and of Spirits, Aluya Sherahya, Aluya Sherahya, Adonī, Adonī, Adonī, Şahaot, Şabaot, Şabaot, Al Shedaī, Al Shedaī, Al Shedaī, Alohīm, Alohīm, Alohīm, He, He, He, Lord of the Highest Light; By Him, By Him, By Him, the heavens and the earth were established; To Him, To Him, To Him, the kingship of the heavens and the earth. There is no God but He and to Him is the governance, and He is the quickest of reckoners. There is no strength and no power but through Allah, the Most High and Supreme.'"

Then the fifty-second Tayleq, named Alhamga, entered in the form of a woman. She had the head of a dog, and the rest of her body was averagely formed. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside around the seas. My corruption is that if I attack a person, I seize him from his heart, then I take him with depletion, and no one knows anything has befallen him. Then I leave him till everybody thinks he is dead. ...

هذا بمن قال للسموات والارض اجبتا / اجبتا لى ما لوكرها فالتا اتينا
لما يجين ولا حول ولا قوة الا بالله العلي العظيم ثم دخل الكيليق
الا حدس والحمسون عليه والخمس الان خطر في صورة
انسان له راس كبش قال له سليمان مع ما فسادك وابن مسكنك قال
مسكني في تحت الين وفي دارية اية اذا اخذت الانسان والمرأة اخذ
ما بقوا دوما وفجاءها واوريها ابوابا قال فيفكوتش دوا هذا يا نبي
الله ايقن وحليتي فيفكوتش ويكل بصوف ويقل راسها
بالمرجاة وهو مريم في الك يدمن ويرج به الراس ويكتب له هذا الا
ما لم يكلها كالمع الدج ما كالمع الكا كالمع ططلسا مع طط
عالمه بل صلص ميهلوه ميهلوه قدوس قدوس قدوس قدوس رب
الملكية والروح ايهل شرايها ايهل شرايها ادونا ادونا ادونا
ناي صباوت صباوت صباوت الرضا الرضا الرضا الرضا الوهم
الوهم الوهم الوهم رب النور الاعلى به به فامت السموات و
الارض له له ملك السموات والارض لا اله الا هو له الحكم وهو
اسرع الحاسين ولا حول ولا قوة الا بالله العلي العظيم

ثم دخل عليه الطيلق الثاني والحمسون واسمه التمه في صورة
امرأة لها راس كلب وسائر جسده معها معتك خلفت قال لها
سليمان مع ما فسادك وابن مسكنك قال مسكني حوالى البحار و
فسادني اذا اخذت الانسان اخذه بعودي ثم تلتحقه بالفلو
لا يعلم احد ان به شين ثم تركه حتى يحسن النام كالمع الا انه ميم

الفتح
عبد
بكر
نقل
حزقيل

Fiqitush said, "The medicine for this, O prophet of God, is cerussite, zedoary, arnica, camphor seed, and acacia, from each about one mithqal. He should be given wine or lukewarm water to drink. Also write these names for him:

لنكس كشك هونا ساجح
 دوالامراج الحس باطمة اوكلو الكممعافوس وجوس
 وروس قروس هوكلالامبالالمين

Hu, Hu, Berwan, Owlis, Les, Les, Les, Heher, Hu, Hu, Hu.

هنا ساجح هونا ساجح

Ahya Sheraliya, Ahya Sheraliya, Ahya Sheraliya, Holy, Holy, Holy, Adonī, Adonī, Adonī, Šabaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī, Alohīm, Alohīm, Alohīm. But if the Quran allowed you to move the mountains, and divide the earth, or to speak with the dead, it would be only by the permission of Allah and all matters His. There is no strength and no power but through Allah, the Most High and Supreme."

Then the fifty-third Tayleq, named Hasen, appeared in the form of a man. He had two wings and his hands were the paws of a dog. The rest of his form was that of the sons of Adam. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the law courts. My corruption is that if I attack a person, I choke him without his mind fading. I seize him with back and knee pain." Fiqitush said, "The medicine for this, O prophet of God, is mummy water and capers, four qirat of each, and gentian and opium, a qirat of each. All of these should be compounded and then dipped in bull urine. This should be given to him to drink and to sniff, and write the following names for him. This is what you writes...

فان فيقوش دوا هذا يابى الديونذ بهم ابيض وزباد ودرولم
 وخبه كافر ومن العفان من كل واحد مثقال ويسقيس بنتراب خمر
 او بعا باتر وتكتب له هذه الاسماء وبعدها تكتب

لنكس كشك هونا ساجح
 دوالامراج الحس باطمة اوكلو الكممعافوس وجوس

وروس قروس هوكلالامبالالمين هو هو هو بروان اوليس

لنر لرس وهر هو هو هو هوسا اوصل هوسا اوصل هوسا اوصل

اهيا شرابها ايهيا شرابها اهيا شرابها قروس قروس قروس اهو

نيه اهو اهو نيه حباوت حباوت حباوت الرضا الرضا الرضا

الرضا الوهم الوهم الوهم ولوان فرانا سرت به الجبال او

فكحت به الارض اوكلع به المونس باء الله الامر جميعا و

حول وكافوة الاباء العيس العظيم ثم دخل عليه الكيلق

الثالث والحضور واسمه حسن في صورة رجل له جناحان ويدا

به كلبه وشارب جعدة خلفه نيامح قال له سليمان عليه السلام

ما بك واين مسكنك قال منكبي في مجالس القضاة و

دي اية اذا اخذت الان شرا اخففته من غير ان يعرف

عقله واخذه بوجع الظهر والركبتين قال فيقوش

دوا هذا يابى الديونذ بهم ابيض وزباد ودرولم

س واجين من كل واحد قيراطا يدين الجميع وبعدها يبول قور

ويسقي منه وبعدها تكتب له هذه الاسماء وبعدها تكتب



Alkhanas Alaaghian



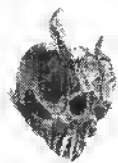
الخناس الاصغار



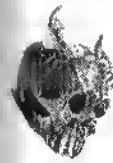
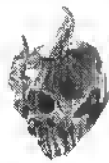
Alhamqa



الحمقا



Hasen



Almasur



حسن

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الماسور

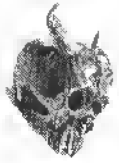
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a fire in me I don't cast." *Fiqitush* said, "The medicine for this, O prophet of God, is to take one from among the wild cats and slaughter it, and dry it with ammonium salt, then give him some of it with water. He should also be anointed with sesame oil and he should abstain from eating anything with a soul. His food should be walnuts, almonds, sesame, honey, sugar, and he shouldn't drink unfermented grape juice or wine, and that will be his cure by permission of Allah."

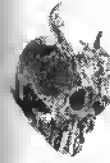
Then the fifty-sixth Tayleq, named *Shakhya*, entered in the form of a human. He had the head of a bull with two small horns, and one foot. He had two wings extended to his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the water. My corruption is that if I take a person, I take him from where he doesn't see me. I descend to him in his sleep, then leave him thrown. When he awakens, he proceeds to live without any strength coming from him whatsoever. I twist his neck backward, then take him again in his dreams." *Fiqitush* said, "The medicine for this, O prophet of God, is gentian and a branch of capers. He should avoid eating anything that has a soul. He should be anointed with storax ointment and it should be spread upon him and he will be cured by permission of Allah. He (*Shakhya*) is one of the strongest winds, most severe, most inebriating, and most debilitating to the body; we invoke God's protection from him."

Then the fifty-seventh Tayleq, named *Bardun*, entered in the form of a human. He had one eye, the nostrils of a duck and the feet of a bird. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the accommodations of coppers, veterinarians, spell-casters, and blood-letters. My corruption is that if I attack a person, I appear to him as a stray dog. I seize him with vomiting, then I shake him with strong shivers, then I cause him a seizure from it." *Fiqitush* said, "The medicine for this, O prophet of God, is the bile of a predatory animal and four frogs, all of which should be cooked together and anoint him with it and have him sniff it. Write for him also the following...

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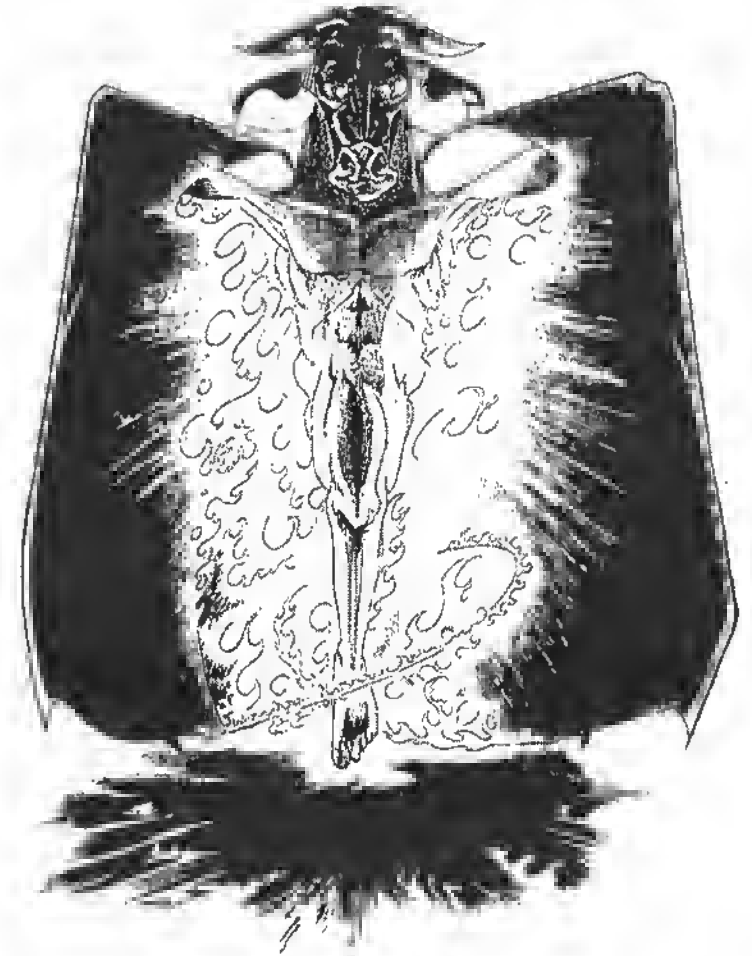
Baleem



Shakhiya



بلم



شاخيا



Bardūk



بردون



Bazīd Almajūsi



بزید المجوسی

Then the fifty-ninth Tayleq, named M'ruz, entered in the form of a man. He had one eye and the feet of a dog. From his mouth emerged a human head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in hills, mounts, and mountain tops. My corruption is that if I attack a person, I choke him till he foams. I forbid him food and drink. I appear to him as a man and I run through him till the end of the month." Fiqitush said, "The medicine for this, O prophet of God, is to spread seven thick dates, equivalent dried fruit, and pieces of the extremities of trees on him. Also thirty thannas of water from under bridges and from the deep sea should be poured upon him; then he should made to sniff roses. Write a good amulet from those previously mentioned, and he will be cured by permission of God."

Then the sixtieth Tayleq, named Aluliah Alnasetha, entered in the form of a snake. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside among the sheep. My corruption is that if I seize a person, I seize him with migraines, pain in the two temporals, head pain, and irregular heartbeat." Fiqitush said, "The medicine for this, O prophet of God, is croton and betel nut palm, which he should sniff from three preparations. He should abstain from eating anything acidic. Also, the following names should be written for him, and this will be his cure by permission of God, the Exalted.

بسم الله الرحمن الرحيم In the name of Allah, most Gracious and most merciful, I seek refuge from the Tayleq and the intruders and from the evils of Maymun and his name and images. I am in the sponsorship of the Gracious, and He is my shield and protector. He shields me from every Shitan, and veils me from every Jiin, and from His awe all that is in His Heavens and His Earth trembled. Equally do you obey...

ثم دخل الكيلق التاسع والخمسون عليه
واسمه مروز في صورة رجل اعور له رجل كلبه فخرج من فيه راس انسان
وقال له سليمان عليه السلام ما بئس لك وابن مسكك قال مسكك في
الشلل والاقوال وروس الجبال وبئس لك ابن ادا اخذ الا انسان
خففته حتى يريه وتفنته الكعلم والشراب وتربله في صورة اسن وانما
اجره له في الحاشية قال فيفطوش دوا هذا ايامه الله تنشر عليه
سبعة اوان رباحين ومثلها باكهه يابسة ومن افراد الشجر وما من
نقد فطره وبينة تحت البحر ويص عليه وتيسر ثلاثون ثمان الا ترفه
حيث تصب عليه ويصط به من الورد وتكتب له خريجة من الازهار
المنفحة التي كبر برهان الله ثم دخل الكيلق ا
لستون عليه واسمه العليله النافضة في صورة حية قال
له سليمان عليه السلام ما بئس لك وابن مسكك قال مسكك في مواضع
الغنم وبئس لك ابن ادا اخذ الا انسان اخذه بالصداع ووجع الصد
غبن وتوجع الراس وضربان القلب قال فيفطوش دوا هذا ايامه
الله مل ديلد وهو الكاديب عكبه ثلاثة عراية وتخلص عن حراشيه
اكل العموضة ويكتب له في الاسماء في برواه ان ضاله يعمل
بسم الله الرحمن الرحيم في اسم الله الرحمن الرحيم احضرت با
له من الكوالق والكورق ومن شر ميمون وباسمه وتعليه اني كعبا
له الرحمن وهو حرز. وتفنت يصنع من كل شيان ونحوه من
كل جان ومن صافته ازبعت من في السحابة وانه وارضه وكذا الكفيعون



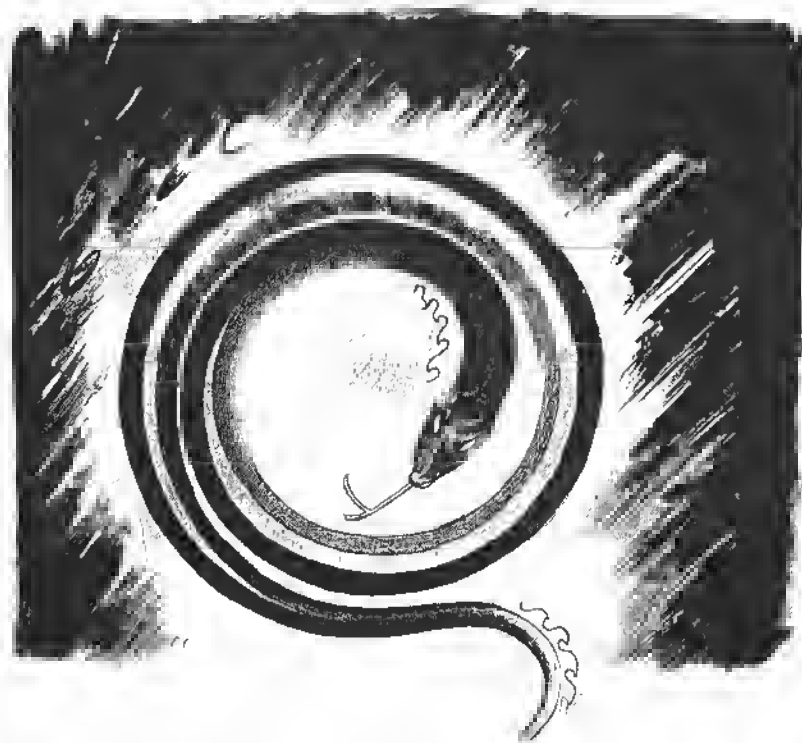
M'aruz



معروز



Almiliyah Alnafidha



المليه النافضة



Marweya



Alfalij



مرويا

162



الفالج

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ruce, and pour the rest on it, until you have the antidote medicine. It should be given as a drink for three days on an empty stomach. Write these names for him and he will be cured by permission of God, the Cherished and Glorified, and they are thus: "Wee to those who disbelieve from the day that they are promised. So, depart from this individual, O cursed, and quickly as you are commanded; you have no dominion over those who believe and depend on their Lord. Your dominion is over those that depart from Him and those who associate partners with Him. Say, O Lord I seek refuge through Thee from the whispers of the Shiaten, and I seek refuge through Thee that they do not come. You have no authority over My servants, and sufficient to have your Lord's sponsorship. Allah will not provide the disbeliever access to the believers. If you recite the Quran, we put between you and those that disbelieve in the hereafter a shielding veil. We put into their hearts understanding so that they may comprehend, and place veneration in their ears. If you mention your Lord in the Quran alone, upon their heels they will run away. So, listen and obey, and it will be better for you if you knew. There is no strength and no power but through Allah, the Most High and Supreme."

Then the sixty-fifth Tayleq, named Luq, entered in the form of a man. He had a pleasant beard and on his head was gold. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside on the tops of mountains. My corruption is that if I seize a person, I choke him or take him with sleep." Fiqitush said, the medicine for this, O prophet of God, is cinnamon, cane root, and liquorice (root), all of which should be crushed and sniffed by him. Write for him also these names: "I am Allah and I remain.

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
I am Allah, the creator of the heav-

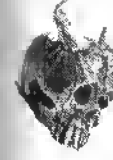
ens...

السَّادَةُ فَتَقْرَأُهَا دَوِيَّةً وَتَقْرَأُ عَلَى السَّادَةِ وَيُخْفِي عَنْهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرَّبِّ
وَتُكْتَبُ لَهُ هَذِهِ الْأَسْمَاءُ بِرَبِّهَا أَنْ السَّادَةَ وَحَلَّ وَفِيهِ مَكْرَمَةٌ جَوَابُ الْغَيْثِ وَجَوَابُ
مَنْ يَوْمُهُمُ الْغَيْثُ يَوْمُهُمْ فَتُخْرِجُ بِأَمَلْعُونَ وَاسْرِعْ كَمَا تَوَمَّرُونَ وَإِنْ
هَذَا جَلَانُ لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ عَلَى الْغَيْثِ أَمَنُوا وَعَلَى رِجْلَيْهِمْ يَتَوَكَّلُونَ
نَ أَنْفَاسُ سُلْطَانَهُ عَلَى الْغَيْثِ يَتَوَلَّوْنَهُ وَالْغَيْثُ يَتَوَكَّلُ بِهِمْ يَتَوَكَّلُونَ
وَقُلْ رَبِّ اعْوِذْكَ مِنْ هَمَزَاتِ النَّسِيلِ كَيْسَ وَأَعُوذُ بِكَ رَبِّ أَنْ تَحْضُرَ
أَنْعَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَيْسَ بِرَبِّكَ وَكَلَامًا وَلَنْ يَجْعَلَ
اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا وَإِذَا فَرَغْتَ الْقُرْآنَ فَاجْعَلْهَا بَيْنَكَ
وَبَيْنَ الْغَيْثِ لَا يَوْمَنُونَ إِلَّا خَرَجُوا مِنْهَا كَافِرِينَ فَجَعَلْنَاهُمْ
عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتُ بِكَ
فِي الْغُرَى وَحْدَهُ وَلَوْ عَلِمَ إِنْ يَارَبِّهِمْ نَجْوَاهُ جَاءَ سَمْعُهُمْ وَأَلْهَى عَوَانِيَهُمْ
أَنْ كُنْتُمْ تَعْلَمُونَ وَمَا حَوْلَ وَمَا قُوَّةُ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

ثُمَّ دَخَلَ الْكَيْلُ الْخَامِسَ وَاسْتَوْنَ عَلَيْهِ
وَأَسْمَاءُ لَوْ فِي صُورَةٍ رَجُلٍ حَسْبُ النَّبِيِّ عَلَى رَأْسِهِ مِنْ ذَهَبٍ ذَالَهُ
سَلِيمٌ عَلَيْهِ السَّلَامُ مَا جَسَدُكَ وَأَنْ يَرَى مَسْكُفَكَ فَالْجَسَدُ
يَوْمَ الْجَزَاءِ وَجَسَدُهُ إِنْهُ إِذَا أَخَذَتْهُ الْأَنْفُسُ الْوُجُوهُ خَفَّتْ
بِهَا الْأَنْفُسُ مَا يَوْمُهُمْ حَالٌ هَيْهَاتُ مَشْرِدٌ وَإِنْ مَعَهُ دِيَارُكُمْ اللَّهُ خَلِجٌ
وَشَرٌّ فِي الْأَعْيُنِ وَشَرٌّ وَأَسْمَاءُ لَهُ يَنْدُقُ الْجَمْعُ وَيَسْتَقْطُ بِهِمْ
وَنُكْتَةُ لَهُ مَعَهُ إِلَّا سَمَاءُ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ



Alwathiq



Al'asari Alyahudi



الواثق

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الاسعاري اليهودي

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and the earth and a shield with these names, which is to recite: I am Allah, alone and have no partner; Mohammed is My servant and messenger. Whoever believes in Me and remains true to My promise, I will enter into my Paradise. I am capable of all things, said Allah. *Ahya Sheraliya, Ahya Sherahya, Sabao, Adouī, Al Shedaī, and by honor of Holy, Holy, I glorify Holy before Saleh, Sheratehum, Al de'lin, so that none but Flaysh Al Shedaī, the throne of the creator; Allah's faction are the victors. There is no will or power but through Allah, the Most High and Supreme.*"

Then the sixty-sixth Tayleq, named *Almarikh*, entered in the form of a human. On him was armor and he was carrying a shield. On his head was a helmet and he had two wings stretched the height of his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in bathrooms. My corruption is that if I seize a person, I choke him and leave him neither dead nor alive, and no one knows anything is wrong with him." *Fiqitush* said, "The medicine for this, O prophet of God, is walnut leaves, aloe vera, and myrtle, all of which should be cooked in oil, then given as a drink and sniffed. He also should be given to drink a spread of these names, with the Verse of the Throne, and from the prophet: 'rmar, Toufayal, Sefer, Sayad, Hamdan, Wahbiu, Huan, Fuṭrish, Hīush, Ash, Ash, Shūsh, Ahush, Mahesh, Hīush, Hīush, you are released, o servant of Allah from the kings of the owner of the quake. Command for us and expel with words O Selsaīl, 'bedaīl, Tuāīl, ...

والله وحده لا شريك له ولا حول ولا قوة الا بالله وحده لا شريك له
محمد عبده ورسوله محمد بن عبد الله وصدقه ووعده اذ خلقته خبيثا وابا
عليه السلام فخير فقال الله يا ايها السرا عيا ايها السرا عيا صارت
ادوية الشداية ونحن قدوس قدوس واسمع ما دوننا فليدع
شرايع العباد علون فليدع الشداية كرسية البار الا ان
الله مع الفكيوز ولا حول ولا قوة الا بالله اعلم العظم

شمر دخل الطين المستد وستون عليه واسمته
المرحوم في صورة انسان عليه باح ومعه راية وترس وعلى
راسه بيعة وله جناحان على الخلا رايته قال له سليمان
عليه السلام يا جسدك واين من كنت قال مسجود في
الحمامات والجساد يا ايه اذا اخذت الانسان تنقذه من
تد كنه لا يجرد ولا يمد ولا يمد ولا يمد ولا يمد
جفت عليه نيران واذنعا اياي الله وورق الجوز وصر
وربحان يطبخ جفتان زيت ويشفي منه وينقذ به
ويشفي بغير هذه الاسماء مع اية الكرسي واية الرسل
عمره طمعا يلا سحر سيار همدات رهبر همدات
خطير شر هيو شر افراش صير شر افراش صير شر افراش
هيو شر افراش صير شر افراش صير شر افراش
الاولي لما خرج بكنته سلسا لغيره لا يدر

قالت



لوق

172

Almarikh



المريخ

173

Wama'il, Mabieha'il; the misery has departed by the Lord of the people, and the cure is from El Hai, Ever Living, El Qayum, Self-Sustaining. There is no strength and no power but through Allah, the Most High and Supreme."

Then the sixty-seventh Tayleq, named 'mer Abu Al-Shifan Sahib Aljebel 'mer, entered in the form of a gentle human with his lower half that of a lion. He had his hands close to his face, so that he didn't give with them. His hands remained to his face, that his features not be seen. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in markets. My corruption is that if I seize a person, I take him with conjunctivitis and depression and from him comes the wind of distortion." Fiqitush said, "The medicine for this, O prophet of God, is birthwort, which is to be mixed with some sour wine and feugreek water. It should be given to drink, and repeatedly sniffed, and he will be cured by permission of God, the Exalted."

Then the sixty-eighth Tayleq, named...

وما لي متخاليك ذهب الباس بان بالنام والشفا
 من الي القيوم الذي لا يموت واخرى لا قوت الا بالله
 لا اله الا هو ثم دخل الحطيف
 انسان وسنوز عليه واسم غامر ابو
 لشيفان صاحب الجبل صوم انسان
 لكيف واسم خلقه اسد واعلاه خلقه
 انسان قد نال به الى وجهه حتى ما يعطيه
 بهلاوم يلزمه بالوجه ليراه وجهه قال
 سليمان عليه السلام ما يسادك واين مسكنك
 قال مسطير في الاسواق وجهه الى اهلها
 اخذته انسان اخذته بوجهه
 العيش والرمم والغ ومنه يكون ربح النسي
 قال فحطه بظرفه واودع فيه اياتيه الله
 زراود ثم مخرج ومخلط معه مزهرا
 وما حلبا يشقى منه وينقذ به مرارا يبري
 باذن الله تعالى
 ثم دخل الحطيف المرامن
 الشارم وسنوز عليه واسم

Alhilyah Alzaherah, entered in the form of two horses; one was higher than the other. He had two wings and two small heads. The wings were to the bottom of his sides. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the wilderness and wastelands. My corruption is that if I seize a person, I take him with swelling, heart palpitations, migraines, and general fever." Fiqitush said, "The medicine for this, O prophet of God, is black onion seed, which is to be compounded, sifted and kneaded with lanolin. When he has fever, give it to him to drink twice a day with water, and he will be cured by permission of Allah, the Exalted."

الحلية الظاهرة في صورة خيلين
احدهما يقبل على الآخر وله جناحان
وراسان صغيران والجنكة الراسع
الجنكة في النظم سليمان
عليه السلام ما جسدك واذيت
مسكنك ما انت مسكنك في البراري
والغفار ومساكنك اذ انت في
الانفس اخذته بالتشجير والضراب
والصداع والنبوءات العامة فكان
عنه يفسد وشره وادبه في
بني اسرائيل
نبيه في صور
ويخارون في بلادهم
صوف في ارضهم
شفيه منه بماء من نين
ما ان يفسد
بل ان الله ففعل

The wings were to the bottom of his sides. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the wilderness and wastelands. My corruption is that if I seize a person, I take him with swelling, heart palpitations, migraines, and general fever." Fiqītush said, "The medicine for this, O prophet of God, is black onion seed, which is to be compounded, sifted and kneaded with lanolin. When he has fever, give it to him to drink twice a day with water, and he will be cured by permission of Allah, the Exalted."

[Translator's Note: Original author repeated himself because previous page had atrocious handwriting. It appears he was struggling to breathe or highly distraught.]

والجنات من الراسول الجنين قال لما سليمان مع ما جسدك وابن مسكتنا
 فان مسكتنا في البراري والعيال وبساده الجهاد اخذت ان نسلنا اخذته
 انتطيرهم والضرمان والصداع والبهران العامة من كل وفيفيتموشوا
 هذابا في الله شينور جف ويغفل ويغفل بيادير هوو وان
 ختمه باسليم منه بما مرتين باه بيريا من الله نعملن

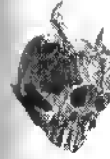
التي لم تكن
 ان شغلنا
 فان انظر الشاة
 انظر شينور
 انظر شينور
 انظر شينور
 انظر شينور



Imam Abū Al-Shīfān Ṣāhib Al-jibāl



عاصر ابو الشيفان صاحب الجبل



Al-ḥilyah Al-rahrah



الحلية الظاهرة

Then the sixty-ninth Tayleq, named Qodsa, entered in the form of a bird with a human head and on his back was a human head. He had the sides of a bird and a strap on top of his head and on his left side. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside wherever fires are lit. My corruption is that if I seize a person, I sever his eyes and snatch his vision." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a wolf and Syrian rue seed which should be compounded, sifted, and then used to line the eyes. Write also for him these names; they are his cure if God wills عسا صليحه عسا صليحه عسا صليحه ."

Then the seventieth Tayleq, named Shrahī, entered in the form of a man with pleasant clothes. The bottom of his clothes was like a statue of gold. He had two wings to the bottom of his feet. In his right hand was an enormous board. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the mountains of Syria. My corruption is that if I seize a person, I bring myself into the heart of a woman and I whisper to her till she abandons her clothes." Fiqitush said, "The medicine for this, O prophet of God, is the fat of a wild donkey, Syrian tar, and mangrove. It should be mixed with the oil from a cluster of premature dates. It should be given to drink and to be sniffed. It will cure by permission of God the Exalted and Glorified."

Then the seventy-first Tayleq, named Maghshaghas, entered in a magnificent form. He appeared as a lion with the face of a woman. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in ruins and in mountains. My corruption is that I kill boys in the stomachs of their mothers and remove women from their husbands." Fiqitush said, "The medicine for this, O prophet of God, is opium, euphorbia, and castor,...

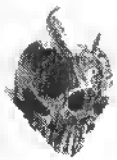
ثم دخل الطيلق التاسع وستون عليه
واسمه قدسية صورة كابير له رأس انسان وفي ظهره رأس انسان ولم ينج
كابير وجناح كبير وفه على رأسه على جبينه الا يسرم قال له سليمان
عليه السلام ما هذا لك واين سكنك قال مسكني في مواضع النيران
وبساده اية اذا اخذت الانسان فطرح عيني به وتطبخ بصره
في قار فيفكوش دوا هذا يا نبي الله مرارت ذيب ويزجر من يدق
ويقتل ويقتل به وتطبخ له راحة الاسد هيس يروا ان الله

عسا صليحه عسا صليحه عسا صليحه

ثم دخل الكيلق المويي سبعين عليه

واسمه شرفين صورة رجل عليه ثياب حسن واسفل ثيابه مثل
تمثال ذهب وله جناحان الراس جعل قدسيه وبيته اليفس عليم القمش
قال له سليمان ع ما هذا لك واين سكنك قال مسكني في جبال الشام
وبساده اية اذا اخذت الانسان اجلس على قلبه المرأة واوسوسها
حتى تخرج من ثيابها في قال فيفكوش دوا هذا يا نبي الله شمع حمار
وحشيه وقطران شايه ورجم يخلط بدهن الخلع ويبفر منه و
يسحق به يبرر باذن الله عز وجل ثم دخل الكيلق الاحدى

وسبعون عليه واسمه متشغس صورة علية
خلقه خلق الله وله وجه امرأة قال له سليمان عليه السلام ما هذا لك
واين سكنك قال مسكني في الغراب والجبال وبساده اية اقل
الصبايان يطون امهاتهن واخرج المرأة من عند زوجها
قال فيفكوش دوا هذا يا نبي الله ابيون وجريون وجنة بار دشت
قشر



Qodsa



Shirahi



قدس



شرهي

Maghshaghna



مغشغس

'shara



عشرا

DICTIONARY OF PLANTS AND INGREDIENTS

Acacia (العقاقية): This ingredient appears on page 23r-2. Its botanical name is *Acacia Senegal*. It was used medicinally to soothe irritated areas of the digestive tract, and boiled down and evaporated into an astringent medicine to stop excessive mucous discharge and hemorrhages. Later, it was discovered it could be used as a binder for medicinal pellets.

Acidic (الحموضة) : This ingredient is found on pages 25r – 16. It refers to acidic substances added to medicines. These were used to moisten the mouth and palate, to reduce acidity in the yellow bile and to prevent harm to the intestinal tract, whose nature was considered to be cold, dry and sinewy.

Agar Wood (عود): This ingredient appears on page 7r, lines 14 and 15 and on page 4r-15. Its botanical name is *Aquilera malaccensis*. It is an aromatic wood known as aloe wood or agar wood, which is used in fumigations.

Alfalfa (الفصفا): This ingredient appears on page 11v-13. Its botanical name is *Medicago Satina*. It was used in a tea to calm nerve endings, relieving the pain of arthritis and neuralgia. It was also used to treat diseases of malnutrition or weight loss.

Aloe Vera (صبر): This ingredient appears in the manuscript on pages 15r-20 and 27r-13. Its botanical name is *Aloaceae*. It is an Arabic reference for the juices of all bitter plants, especially aloe vera juice. These juices were used in medicine as purges and tonics, as well as for wound healing.

Almond (لوز): This ingredient appears in the manuscript on page 24r-4. The botanical name of this plant is *Prunus dulcis*. This plant is native to West and Central Asia and they are common in Palestine and Syria. One of the earliest benefits of almonds recognized by the ancients was their supposed virtue in preventing intoxication. Almonds can be used to help with disorders of the kidneys and bladder. Sweet almonds are also used to help relieve heartburn. The oil of almond is used for skin cleansing and as a component in ancient medicinal ointment. Almond, mixed with sesame, honey, and sugar, is recommended in the manuscript as part of a nutritional regimen.

Anemone (شفايق النعمان): This ingredient appears on page 13v, lines 13 and 14. Its botanical name is *Anemone nemorosa*. Applied externally, it was used for headaches, tertian agues and rheumatic gout. A decoction of it was also highly recommended for the cure of leprosy.

Arnica (درونج): This ingredient appears on pages 10v-1 and 23r-1. Its botanical name is *Arnica montana*. It was used for pain relief and against bruising.

Asafetida (حلتيت) or (عروق الانجرن): This ingredient appears on page on pages 5v, line 5, 5v, line 16, 22, line 7, 18r, line 16, and 21r, line 13 and under its other name on page 6v, line 18. Its botanical name is *Ferula asafoetida*. It has certain medicinal uses and most commonly was used as a digestive aid. It was reputed to lessen flatulence. It was also said to be helpful in cases of asthma and bronchitis and was employed against hysteria and nervous afflictions.

Bay Leaves (الغار): This ingredient is found on page 10r-7. Its botanical name is *Lauris nobilis*. It was used mainly to treat upper digestive tract disorders and to ease arthritic aches and pains.

Betal Palm Nut (الكاد): This ingredient is found on page 25r-15. It is betal palm nut, known in Latin as *Areca catechu*. It was used medicinally to remove tapeworms and other digestive parasites.

Bile (مرارة): Black snake's bile appears in the manuscript on pages 3r-20 and 13r-1. Crow's bile appears on pages 4r-12, 5r-7, and 16v-6. Wolf's bile appears on pages 4v-11, 25v-17, and 29r-6. Cow's bile appears on pages 5v-5, 5v-16, 11r-14, and 26r-4. Ram's bile appears on page 6r-10. Small viper's bile appears on pages 9r-4, 9r-5, and 14r-13. Jupta's bile appears on page 11r-14. Male goat's bile appears on page 16v-6. Crane's bile appears on page 16v-6. Bile was an important part of ancient medicine in both Greece and Rome and it was considered one of the four humors. Animal bile has been used medicinally for thousands of years and continues to be so. For example, bear bile is an important ingredient of Chinese medicine and is used in more than one hundred different drugs. Bear farms continue to exist in China, where bile is extracted from bears in a painless manner for medical purpose. Those farms were introduced to stop the poaching of bears for their bile. Snake bile is also an important ingredient in Chinese medicine. It has a sweet aftertaste and is used in a special health drink. It is used medicinally for treating rheumatic pain, high fever, convulsions, hemorrhoids, bleeding gums, whooping cough, and skin infections. The major active component of snake's bile acid is taurocholic acid and the highest level of this component is found in cobras. Other kinds of bile were also used in Islamic medicine as evident from medicinal writings such as the book *Tuhfat al-Ahbab fi Mahiyat al-Nabat wa al-Ashab*, a copy of which was published by Johann Wolfgang Goethe University in Frankfurt. In medieval medicine, bile was used to cut thirst and to bind the bowels.

Black Cumin or Black Onion Seeds (شونيز): This ingredient appears on pages 8v-4 and 19v-14. It is black cumin or black onion

seed. Its Latin name is *Nigella sativa*. It was traditionally used to stimulate the body's energy, to help in recovery from fatigue and dispiritedness. It was also used for many illnesses and remedies related to respiratory health, stomach and intestinal health, kidney and liver function, circulatory and immune system support, and for general overall well-being.

Black Hellebore (حزبق): This ingredient appears on pages 10v-2 and 19r-18. Its botanical name is *Helleborus officinalis*. It was used as a purgative in mania and has proved of value in nervous disorders and hysteria. It was used in the form of a tincture, and had to be administered with great care.

Camel Milk Butter (زبد الجمل): This ingredient appears on pages 5r-7 and 7v-8. Because it was hard to make, there being very little fat in the milk of camels, it was not eaten, but used as a base for medicines.

Camphor Seed (حبة كافر): This ingredient appears in the manuscript on page 23r-2. Its botanical name is *Cinnamomum Camphora* or *Laurus Camphora*. The manuscript refers specifically to camphor seed, which grows in China and Japan. The Arabs introduced their use in medicine to the West. It has been used in traditional medicine for treating poor circulation, painful joints, and breathing and sinus problems.

Cane Plant (نبات القصب): This ingredient is found on pages 25r-9 and 6v-18, 34. It is the cane plant, known as *Saccharum officinarum* in Latin. It was used as a sweetener for many bitter remedies.

Cane Root (عروق القصب): This ingredient appears in the manuscript on pages 6v-18, 7v-7, 7v-8, and 26v-18. It refers to cane roots.

The manuscript doesn't identify which type of cane is being used for treatment. Most likely it is a reference to the famous *Calamus aromaticus* of Dioscorides. His description of *Calamus aromaticus* seems to refer to the Sweet Flag. It was used to support the healing of wounds, scars and acne.

Castor Oil (جندبادستر): This ingredient appears on pages 8r-7, 10v-1, 10v-2, and 21r-21. Castor Oil is known in Latin as *Ricinus Communis*. It was used as a laxative, as well as for treatment of intestinal inflammation and worms. In homeopathy, it was used for treating digestive complaints. In Asian medicine, it was used to treat joint pain, dry stool, indigestion, facial paralysis, boils and ulcers.

Chicory (اصفر سلم) or (الهندبا): This ingredient appears in the manuscript on page 17r-16 and on page 17r-14. Its botanical name is *Cichorium intybus*. Ibn al-'Awwam, the agriculturist who wrote the Arabic treatise *Kitab al-Filah*, describes the cultivation of chicory in Muslim Spain. This plant's usage in traditional medicine dates to the 1st century C.E. The Egyptians used it to help purify the blood and liver. It was taken internally to treat spleen problems, gallstones, jaundice, rheumatism, and loss of appetite. In folklore medicine, it was also used as a laxative and to help increase the flow of bile.

Chinese Rhubarb (الروند الصيني): This ingredient appears in the manuscript on page 3r-1. Its botanical name is *Rheum raphaniticum*. It originated from northwest China and Tibet and was a favorite remedy among early Persian and Arabian physicians. Its uses in medicine date to more than two thousand years ago. It can be used for treatment of both constipation and diarrhea depending on dosage and the way it is given. It can also be applied for boils, burns, and used as mouthwash for canker sores. However, a common characteristic of all rhubarb is the toxicity of the leaves and roots, which contain high amounts of oxalic acid. Another version of rhubarb used is

long rhubarb (الروند الطويل), which appears in the manuscript on pages 4r-16 and 16r-6.

Cilantro [Dried] (كزبورة اليابسة): This ingredient appears on page 10v-18. Its botanical name is *Coriandrum sativum*. It was used for the relief of anxiety and insomnia, also as a diuretic in combination with cumin seed.

Cinnamon (سليحة): This ingredient appears on page 26v-16. Its botanical name is *Cinnamomum Cassia*. It was used to treat diarrhea and kidney disorders, as well as to warm the body, to promote circulation, and to heal colds.

Cloudy Salve (دهن كادير): This ingredient is found on pages 14v-6, 28-4, and 29v-1. It is called cloudy (rose) salve or grease. It was used as a base for other ingredients.

Cloves (قرنفل): This ingredient appears in the manuscript on page 8v-7. The botanical name of this plant is *Caryophyllus aromaticus*. Cloves have a long history of use in natural medicine in the East and West. It was used to treat nausea, indigestion, vomiting, and diarrhea. It was also used for treatment of infertility, war wounds, and toothaches.

Corncockle (شونس): This ingredient appears on page 19v-14. Its botanical name is *Nigella sativa*. It is more commonly known as "black cumin." It was traditionally used for a variety of conditions and treatments related to respiratory health, stomach and intestinal health, kidney and liver function, circulatory and immune system support, and for general overall well-being. It was also used to treat abscesses and tumors of the abdomen, eyes, and liver, and was known to be highly efficacious against intestinal parasites.

Costus Root (قسط): This ingredient appears on page 13r-16. Its botanical name is *Saussurea iappa*. It was used in the treatment of bronchial asthma, cholera, cough, dyspepsia, edema, gas, hiccup, jaundice, leprosy, phlegm, rheumatism, and skin diseases. As an ointment it was applied externally to wounds, severe ulcerations, skin diseases, and tumors. It could also be used as a narcotic when smoked.

Croton (ماء دينا دي): This ingredient appears on page 25r-15. It is known in Latin as *Croton tiglium*. It was used as a purgative.

Dragon's Blood (شيان): This ingredient appears in the manuscript on page 16r-6. Its botanical name is *Dracaena Cinnabari*. The dragon's blood trees stretched from the Canaries through the Mediterranean region to Southern Russia twenty million years ago. Cinnabar was extracted from the tree's leaves and barks. It was used as a pigment in paint and in treating burns, dysentery, cure for stomach problems and tightening loose teeth.

Endive (بقل): This ingredient appears in the manuscript on page 23v-13. Its botanical name is *Cichorium endivia*. First mentioned by the Arabic physicians in the 10th and 11th centuries, it was a kind of wild dandelion known as Taraxacon. It was used as a general system tonic, especially to the urinary organs, and was mainly used to treat kidney and liver disorders.

Euphorbia (فربيون): This ingredient appears in the manuscript on pages 4r-16, 5v-5, 8r-6, 29r-21, 20v-4, and 5v-15. It has more than two thousand species in the world. A significant percentage pertains to succulents originating in Africa and Madagascar. It was named after the Greek surgeon Euphorbus, who used their milky latex as an ingredient for his potions. Its main use was as a purgative.

Excrements such as goat excrement (بعر التيس): This ingredient appears in the manuscript on page 5v, line 3. It is mixed with goat hooves, euphorbia, saffron, and asafetida.

Fat: The fat of various animals was mainly used for emollient purposes.

Black snake (شحمة حية سودا): This ingredient appears in the manuscript on page 16v-20. The fat of a black snake was used as a remedy for hemorrhoids.

Cat (شحمة سنور): This ingredient appears on pages 13r-16.

Wild Donkey (شحمة حمار وحش): This ingredient appears in the manuscript on page 29r, lines 14 and 15.

Cow (Tallow) (سمن البقر): This ingredient is found on pages 10r-7, 18r-16, and 22r-10.

Sheep (Tallow) (سمن الغنم): This ingredient is found on page 25r-10.

Frankincense (الكرنزون / لوبان) (لبان): This ingredient appears in the manuscript on pages 15v, lines 1 and 13, and 16r-6. Its botanical name is *Boswellia carterii*. This resin was used as a natural antiseptic. It was used in the treatment of disorders of the womb and for chronic respiratory illnesses. For the first, a tea would be made and hot compresses soaked in the tea would be applied to the belly of the patient. For the second, the patient would inhale the fumes from the burning resin.

Frog Brain (دماغ الضفدع): This ingredient is found on page 25r-10. It was used to treat hemorrhoids, wounds, bleeding and rheumatism.

Galbanum (عروق القنه) or (غلبله): This ingredient appears on pages 7v-7 and 17v-8 and under its alternative name on page 7v-7. Its botanical name is *Ferula gummosa*. It was used in healing remedies and in liturgical perfumes in Jewish prayers. It was used for its sedative and analgesic properties.

Ginger (زنجبيل): This ingredient appears in the manuscript on page 23v-12. Its botanical name is *Zingiber officinale*. The name derives from the Sanskrit word Shringavera, which means horn body. It has been used in traditional medicine for more than 5,000 years; the ancient Chinese and Indians saw it as a universal medicine. It was used in folk medicine to treat various elements such as stomachache, indigestion, motion sickness, fever, malaria, rheumatoid arthritis, and migraine. It was also used to improve circulation and reduce fat deposits in the arteries.

Goat hooves (ظفر التيس): This ingredient appears in the manuscript on page 5v, line 2. Hooves and excrement of male goats were used in the cure of illnesses caused by evil jinni residing in ruins and in the deserts.

Grape Wine (نبيد): This ingredient appears in the manuscript on page 24r-4. It is an alcoholic drink made from either grapes or dry dates. The manuscript admonishes abstinence from it as part of the recommended nutritional treatment.

Green Olive Oil (زيت انفاق): This ingredient appears in the manuscript on page 3v-16. It is green olive oil and is used in cooking. Green olive oil is considered one of the healthier cooking oils.

Henna (حنا): This ingredient appears on page 7v-8 and 14v-20. Its botanical name is *Lawsonia inermis*. It has been traditionally used

for treatment of burns, ulcers of the mouth and stomach, and hot swellings. Mixed with butter or oil, it has been used as a poultice, as well as a treatment for scabies, mites and mange.

Laurel Ointment (دهن الرند): This ingredient appears on page 9v-12. The botanical name of the laurel plant is *Laurus nobilis*. It was used in the treatment of skin diseases.

Lavender (الاستدوش): This ingredient appears in the manuscript on page 13v-14. Its botanical name is *Lavandula angustifolia*. It was used in ancient Arab medicine as an expectorant and antispasmodic and in ancient and medieval Europe as a wound herb and worm remedy.

Leek (الكرات): This ingredient appears on pages 8r-9, 8v-5, and 18r-16. Its botanical name is *Alliaceae, Allium ampeloprasum var porrum*. It was widely used as a diuretic and laxative, with antiseptic and tonic properties.

Lemon Balm (ترنجان): This ingredient appears on page 19r-18. Its botanical name is *Melissa officinalis*. It was used in all complaints supposed to proceed from a disordered state of the nervous system. It is carminative, diaphoretic and febrifuge.

Lesser Dodder (كشوشا): This ingredient appears in the manuscript on page 14v-5. Its botanical name is *Cuscuta epithymum murr*. It is a parasite on small plants and the version that grows on thyme is most commonly used in medicine. The Chinese call dodder seeds Tu Si Zi and they use them to help the body gain balance. It was traditionally used to treat liver, gallbladder, and spleen disorders. It was also used as a mild laxative and could be used to treat scurvy. Additionally, it was used to treat symptoms of kidney deficiency such as

blurred vision, dizziness, tinnitus, and lower back pain.

Licorice Root (عروق سوس): This ingredient appears on page 26r-20. Its botanical name is *Glycyrrhiza glabra*. It was used in the treatment of infections and both mouth and peptic ulcers. It is an effective expectorant, and has been used as such since ancient times. It is also a mild laxative and may be used as a topical antiviral agent for shingles.

Long Pepper (دار فلفل): This ingredient appears on page 23v-11. Its botanical name is *Piper longum*. Pepper has long been recognized as an ingredient for stimulating the appetite as well as being an aid in the relief of nausea.

Mandrake (عروق يبروح): This ingredient is found on pages 25v-9 and 17v-8. Its botanical name is *Mandragora officinarum*. It was used as a narcotic, an antispasmodic, and for its moderating effect.

Mangrove (قرم): This ingredient appears in the manuscript on page 4r-13. It is the mangrove tree. Its botanical name is *Avicenna germinas*. It was used as a treatment for ringworm, sores and boils, and as a suppressant for coughs.

Marjoram (مزرنجوش): This ingredient appears in the manuscript on page 14v-5. Its botanical name is *Origanum majorana*. This plant is native to the Middle East, North Africa and parts of India. It was used extensively both externally and internally by the ancient Greeks to treat dropsy, convulsion, and various narcotic poisons. Other usages in traditional medicine include treatment of asthma, rheumatism, toothache, indigestion, flatulence, epilepsy, and externally as a liniment for bruises and sprains.

Mastic (علق رومي / المصطقي / المصقا): This ingredient appears in the manuscript on pages 15v-13, 19v-14, and 20v-18. Its botanical name is *Pistacia lentiscus*. It was used as a medicine for gastrointestinal ailments by the ancients, and modern scientific research has backed up its antibacterial and antifungal properties. Traditionally, in the Middle East and Southeast Asia, it has been chewed like gum, which has been demonstrated to reduce bacterial plaque in the mouth by up to forty percent.

Milk (Yoghurt) of a Black She Donkey (لبن حمارة سودا): This ingredient appears in the manuscript on page 4r-12. This was historically used as an antidote to poison.

Musk (مسك): This ingredient appears on page 7r, line 15. It is a fragrant substance taken from the gland of the musk deer, biologically known as *Moschidae*. The oil played an important part in creating fragrances. It was used as a stimulant to the nervous and vascular systems, and was also said to possess narcotic properties secondarily. It was used to treat hiccoughs, as well as irregular or tremulous pulse, muscle spasms, and insomnia caused by either physical or mental fatigue. United with ammonia, it has been used with success in stopping the progress of *gangrene*.

Myrrh (مر / معرة): This ingredient appears in the manuscript on page 15r-20. Its botanical name is *Commiphora myrrha*. In medieval medicine, it was used for circulatory problems, due to its tonic and rejuvenating properties. It has also been used as a disinfectant since ancient times.

Myrtle (ريحان): This ingredient appears in the manuscript on page 27r-14. Its botanical name is *Myrtus communis*. The astringent, antiseptic and tonic properties of its leaves made it ideal for wound

healing and, taken internally, it was used for digestive and urinary system disorders.

Naphtha (نפט ابيض): This ingredient is found on page 25v- 17. It is white naphtha, and was ingested in small doses for suppressing cough, for asthma, for bladder discomfort and for arthritis. Taken internally, it was used to relieve cramps and aches of the belly, and, when applied topically, it soothed skin rashes and infections. It was also used in some incense preparations.

North African Giant Fennel (وشق): This ingredient appears in the manuscript on page 8v-8. Its botanical name is *Ferula tingitana* and grows in North Africa. It produces ammoniacum (gum ammoniac) a gum-resin mentioned by Dioscorides and identified and used by the Arabs. It was used in fumigation and as a component in recipes for curing eye diseases.

Olibanum (كندر): This ingredient appears in the manuscript on pages 4r, line 16, 7r line 14, and 7, line 15. Its botanical genus is *Boswellia*. It is called Male Frankincense and is often used synonymously with incense. It is a resin extracted from a *Boswellia* tree found in Arabia and Somalia and used from ancient times as far back as the Egyptian temples. Traditionally, it was used to heal abrasions and cuts, bronchitis, and for gingivitis. Avicenna recommended it for tumors, ulcers, vomiting, dysentery and fevers. Its aroma was also said to be particularly healing. Modern science has found that it increases the white blood cell count.

Opium (افيون): This ingredient appears in the manuscript on pages 3v-16, 4r-16, 8r-6, 8v-8, 29r-21, 20v-3, and 23r-19. Its botanical name is *Papaver somniferum*. It was the ancient Macedonians who named Opium (drunken mind). The earliest written reference to the poppy appears 4,000 BC in a Sumerian text, where it is called Hul

Gil (Plant of Joy). Egyptian priest-physicians promoted the regular use of opium preparations, called 'Thebaciūm' after the potent poppies grown near Thebes. By the eighth century AD, opium use had spread to Arabia, India and China. The Arabs both used opium and organized its trade. Its healing properties were recorded in the works of Hippocrates (466-377 BC) and the Roman physician Galen (130-200 AD.) Ancient Egyptians' Eber papyrus recommended the use of unripe seed pods to prevent excessive crying in children. Opium was commonly used to treat severe cases of diarrhea and as an effective pain killer. It was also considered the first authentic anti-depressant.

Opopanax (جوشير / ببنق): This ingredient appears in the manuscript on pages 5v, line 6, 5v, line 17, 6v, line 2, 21r, line 20, and 9v, line 12. This is a species of parsnip, known by its botanical name, *Opopanax*. It is also known as sweet myhrr. The Arabic is Bobanaq because there is no letter 'p' in the Arabic language, but it is pronounced Popanaq. A tea made from the roots was used to treat women's complaints. A poultice of the roots was used for inflammations and sores. They also made an insect spray for plants from the leaves and roots.

Palmated Larkspur (زبيب الجبل): This ingredient appears in the manuscript on page 10v-2. Its botanical name is *Delphinium staphysagria*. It is also commonly known as stavesacre. It was taken internally to cause vomiting and to purge the bowels, and it was applied externally, as an ointment, as an antidote to stings and bites. The seeds contain an ingredient that kills head lice.

Pellitory (عافر قرحا): This ingredient appears in the manuscript on page 3r - line 1, as well as on pages 8v-4, and 19r-3. Its botanical names are *Anacyclus pyrethrum* or *Pyrethrum radix*. It serves as an aphrodisiac, a tonic for the nervous system, a remedy against in-

flammations of the gums and toothaches, rheumatic conditions, and to aid in digestion. It is also used in treatments of conditions such as sore throat, paralysis, and epilepsy. The medicinal usage originally came from Morocco and from Syria and the herb can be found across North Africa, North India, the Mediterranean and Arabia.

Pepper (لفل): This ingredient appears in the manuscript on page 23v-11. Its botanical name is *Piper nigrum*. Peppers were used historically in wine mixtures as medication for stomach pain, and as medication for diseases involving excessive cold humors, such as overproduction of phlegm in respiratory illness. Such beverages were favored for a spectrum of uses ranging from aphrodisiacs and digestives to cold prevention and bronchitis therapy.

Perfume (غاليه): This ingredient appears on page 9r-6. This was a part of the "kingly compounds." It was used for aromatherapy, strengthening the body's vitality and for overcoming migraines and headaches, as an aphrodisiac, and for back pain and women's disorders.

Pilewort (الما ميران): This ingredient appears on page 14v-19. Its botanical name is *Chelidonium majus*. It is also commonly known as both greater celandine and lesser celandine. It was called pilewort because it was used in the cure of hemorrhoids, and also as scurvywort because it could be used to treat scurvy. (Its leaves are very high in Vitamin C.)

Pollen of the Male Palm Tree (اللقاح): This ingredient is found on pages 25r-9 and 6v-18, 34. The botanical name of the date palm is *Arecaeae phoenix*. The pollen of the male date palm tree mixed with water was used as a charm against childlessness. Modern science has discovered that the pollen contains the estrogenic hormone estrone and exhibits gonadotrophic activity in immature rats.

Rosewater (ماء ورد): This ingredient appears on page 8v-6 and page 9r-6. Ibn Sina recommended bathing in an herbal mixture, including rosewater, for the removal of stones in the urinary tract. Rosewater is mildly astringent and made a valuable lotion for inflamed and sore eyes.

Rue Liquid Extract (ما السداب): This ingredient appears on pages 6v-23, 23v-12, 26r-20, and 26v-1. The botanical name for rue is *Ruta*. This ingredient refers to rue liquid extract. It is the type used to prepare eyewashes and stomach tonics. It was also used as a defense against the evil eye.

Safflower (عروق القرطم) or 'Asfoor (عصفور): This ingredient appears in the manuscript on page 16v-20. Its botanical name is *Carthamus tinctorius*. This plant has been cultivated in Egypt and South Asia for food and medicine. It produces a powder that was used for yellow dye in the ancient world. The plant was used in traditional medicine as a laxative, sedative, and diaphoretic. The seeds were used in treatment of inflammatory tumors of the liver and for treating rheumatism and sores.

Saffron (زعفران): This ingredient appears in the manuscript on pages 5v, line 5, 5v, line 16, 8v, line 6, 9r, line 6, 14v, line 20, 20v, line 4, and 29v, line 11. Its botanical name is *Crocus sativus*. Saffron has long been used as a drug and as a condiment. It was originally called Kurkum in Hebrew and Aramaic, but now the term has been abandoned. Modern Arabic usage of the word Kurkum is applied to Turmeric. Although saffron has too many medicinal properties to list here, some of its uses were to treat arthritis and asthma, to reduce fever and to heal the liver. It is still highly valued in Unani and Ayurvedic medicine.

Sagapenum (سكبنج): This ingredient appears on pages 8r-7 and 20v-18. In Latin it is known as *Ferula Persica*, Willd., which grows in Arabia and Persia. It is a gum-resin with a garlicky smell, less pungent than asafetida, but more powerful than olbanum. It was used in the treatment of amenorrhea and hysteria.

Sea Sponge (زبد البحر): This ingredient appears on pages 8v-4 and 17v-8. In medieval times, pumice, or magnesium silicate, was thought to be sea sponge or sea foam, because it floated on the water and had a sponge-like appearance. It was used for hair removal and in ointments, mixed with beeswax, for the treatment of scabies and other skin problems, such as ringworm.

Sesame (سمسم) or (جلجلان): This ingredient appears in the manuscript on page 24r-4. The botanical name of this plant is *Sesamum orientale*. This bush is native to India. Its medicinal usages include treatment of cholera, constipation, cough, scalds, ulcers, burns, and amenorrhea. Sesame, mixed with almond, honey, and sugar, is recommended in the manuscript as part of a nutritional regimen.

Scammony (محمودة): This ingredient appears in the manuscript on page 5v, line 16. Its botanical name is *Convolvulus Scammonia*. Its Arabic name translates into the 'praised one'. This ingredient is still used in Egypt and there may be a relationship between the name and its healing properties. Its juices were used to make a resin, which is a drastic cathartic and hydrogogue, a purgative that causes an abundant watery discharge. It had to be used with extreme caution.

Smearwort (الزروند الطويل): This ingredient appears in the manuscript on pages 8r-7 and 19v-13. Its botanical name is *Aristolochia rotunda*. This plant is considered toxic and its active ingredient, aristolochic acid, has received mixed results in research. Some research

indicates that it is carcinogenic, while other indicates that it has anti cancerous properties. Some tests have also shown that it can help increase cellular immunity, but other tests provided evidence that it is damaging to the kidneys. Large dosages can lead also to abortions and inflammations of the mucous, but it has been used for cures to suppress menstrual flow.

Soapwort Gentian (كندس): This ingredient appears on pages 6r, line 10, 15r, line 20, 21v, line 14, and 23r, lines 18 and 19. It is the root of a plant, which is yellow inside and black out. Its botanical name is *Saponaria officinalis*. It was used as an emetic and in purging medicine. It was also used as a treatment for ringworm. Additionally, it was sniffed as a powder to strengthen tired eyes and stop blindness.

Sour Wine (هربا): This ingredient appears on page 27v-14. The French word for sour wine is vinegar. Vinegar has been used as an antimicrobial for thousands of years. It kills a large majority of bacteria on contact. Alcohol is not permitted by Islamic religious law, but physicians recommended it as a rinse for the treatment of mouth ulcers and as a gargle for sore throats, as well as internally, in moderation, for the remedying of melancholy and mood disorders.

Storax (المیعة): This ingredient appears on page 24r-13. Its botanical name is *Liquidambar* and the form that was used medicinally was *Styrax officinale*. It is also known as benzoin. It was burned as incense to cleanse the surrounding area.

Swiss Chard Juice (ما اوصل السلق): This ingredient appears on pages 6r, line 11 and 21v, line 13. It is the juice of Swiss chard or spinach beets, whose botanical name is *Beta vulgaris*. It was used as a remedy for anemia and yellow fever.

Syrian Tar (قطران شامي): This ingredient appears on page 29r-15. It was a preparation of vegetable tar found on the borders of the Red Sea, in the vicinity of Mocha, obtained from the branches of a small shrub that grew in Syria. It was one of the earliest known antiseptics, its use dating back to ancient times in Egypt in the mummification process.

Syrian Tragacanth (غم غرند): This ingredient appears on page 10v-18. Its botanical name is *Astragalus gummifer*. Its gummy exudate was much used in giving consistence to lozenges, also in the making of emulsions.

Tamarisk (الطرفا): The root appears on page 19v-14 and the wood appears on page 23v-14. Its botanical name is *Tamarix aphylla*. A decoction of the leaves was used to treat eye inflammation and fevers. Its roots and bark were used to repel insects, thus preventing diseases that were carried by them, such as black fever, carried by sand fleas.

Unfermented Grape Juice (طلا): This ingredient appears in the manuscript on page 24r-4. It refers to unfermented grape juice, which is known in Spain as mosto and in France as must. The manuscript admonishes abstinence from it as part of the recommended nutritional treatment.

Urine (بول): Boy urine appears in the manuscript on pages 3r-20 and 3v-2. Urine of a black bull appears on page 3v-2. Generic bull urine appears on pages 4v-11, 13r-1, and 23r-19. Siring bull urine appears on page 16v-6 and 16-7. Urine of a male goat appears on page 11r-5. The manuscript lists these various types of urine as an ingredient in healing mixtures, which were generally sniffed. This had a salutary effect on those possessed by malefic entities.

Walnut Leaf (ورق الجوز): This ingredient appears on page 27r-13. The walnut tree's botanical name is *Juglandaceae*. It was used as an antiseptic and as an infusion to treat toxic blood conditions.

Warrus (ورس): This ingredient appears in the manuscript on page 5v, line 16. Its botanical name is *Flemingia rhodocarpa* Baker. The name used in the manuscript is common to the area of Morocco. It is a red coloring substance used in dyes. It was also made into a decoction for bathing sores and swellings and as an antipyretic for treating postpartum fever and paralysis and pain in the joints. It grows in India, South Arabia, and Abyssinia.

Water: In medieval times, water taken from various sources was considered to be very healing.

Abundant Spring Water (جوار خالص): This ingredient is found on page 25v-17 and it was used for protection. One of the Rivers of Paradise is called "Tasnim," spring of abundant water.

Deep Sea Water (ماء بيته تحت البحر): This ingredient appears on page 25r-8.

Distilled Water (ماء الصافي): This ingredient appears in the manuscript on page 16r-7. It was used to wash Quranic verses and names of power from vellum or parchment, and given to the sick person to drink.

Water From Under a Bridge (ماء من تحت قنطره): This ingredient appears on page 25r, 7-8.

Zamzam Water (ماء الزمزم): This ingredient appears in the manuscript on page 15v-14. This is water from a holy well in Mecca, which is believed to have miraculous healing powers in Islamic tradition. The Zamzam water of more modern usage, used to clean the Kaaba, has rosewater added to it.

Wild Rue (حرمل): This ingredient appears in the manuscript on pages 3v-16, 7r-14, 7r-15, 10r-7, and 13r-1. Another variation is

Mountain Rue (فيجل): This ingredient appears on pages 7r-14 and 21v-13. Its botanical name is *Peganum harmala*. It is mentioned by Dioscorides and is popular in North Africa for both medicinal and magical applications. The botanical name of Mountain Rue is *Ruta Montana*. The plant grows not only in Syria, but also in North Africa, Iran, Arabia, and even southern Europe. The fruits and seeds are sold in Cairo. The seed of Syrian rue was used by al-Batriq to remove moisture and heat from the ill body. It was also used in treatment of insanity, epilepsy, hemorrhoids and baldness. Pliny talks about the power of Syrian rue to preserve the sight; it was supposed to make it both sharp and clear. It was also used in traditional medicine to relieve headaches and hysterical spasms, and to help with chronic bronchitis. The seeds could be used both for purification and as an aphrodisiac. Syrian rue also has psychedelic properties. Mountain rue has been used for perfumery and food flavoring.

White Hellebore (حزبق ابيض): This ingredient appears on page 23v-11. Its botanical name is *Veratrum album*. It is a violent, irritant poison. It was formerly used in cerebral affections, such as mania and epilepsy, as well as externally against scabies and mange.

White Lead Ore (بهم ابيض): This ingredient appears on page 23r-1. It is a lead carbonate and lead hydrate. It does not occur in nature, but is made by corroding lead with vinegar. It was used as a pigment and medicine, generally for eye ointments.

Windflower (شقايق الورد): This ingredient appears on page 13v, lines 13 and 14. Its botanical name is *Pulsatilla vulgaris*. It was used to lower arterial tension, dilate the pupils and reduce respiration. Except in small amounts, it is poisonous.

Za'atar (سعتار) or (زعتار): This ingredient is found on page 26r – 20. It is called Za'atar, a thyme/oregano spice mixture. It was considered to be antiseptic, antispasmodic and antifungal. It was used as an expectorant and a vermifuge.

Zedoary (زرنباد): This ingredient appears on pages 10v-1, 12r-17, and 23r-1. Its botanical name is *Circuma zedoaria*. It was used as an aid to digestion, to give relief from colic, and for purifying the blood.

QUICK LIST OF EVIL JINN NAMES

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
مهمس	Mahmas	1	145
مونس	Munis	2	156
نقيق	Naqīq	3	260
مجد	Majid	4	47
جذبه	Jadhbah	5	710
عقل	'qel	6	200
الغول	Alghul	7	1067
صاجز	Şajiz	8	101
الروعة	Alraw'ah	9	312
عمديان	'mdyan	10	175

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
لطوش	Laṭush	11	345
الدولات و هيرام الصبيان	Aldulat Wa Hiram Alṣebyan	12	918
الوق	Aluq	13	137
دنهش	Danhash	14	359
نزجوش	Nazjush	15	366
الدابة	Aldabah	16	43
المسرف	Almusrif	17	211
زوبغة	Zoobaghah	18	1020
الحجا	Alḥaja	19	43
العويه	Al'uiyah	20	122
عبقر ذات الاسقام	'bqar Dhat Alasqam	21	1705

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
الزبدہ	Alzubdah	22	49
القوة	Alqooah	23	142
السيسان	Alsisan	24	212
قلنماته	Qelnematah	25	626
فعجيان	F'jyan	26	214
صعيه	Ṣ'ih	27	175
الروح	Alruah	28	246
القرصة	Alqarṣa	29	426
رويمنه	Ru'imnah	30	311
الخنامن	Alekhnamen	31	772
حبشحش	Ḥabshaḥesh	32	618
لهيف	Lahīf	33	125

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
سمهل	Smahel	34	135
بقسمين	Beqasmīn	35	262
الجندي	Aljundī	36	158
طليبا	Ṭalyaba	37	53
سفر	Sefir	38	340
همودي	Hamudī	39	65
النفس	Alnefis	40	221
حورتا	Ḥurta	41	616
الراهية	Alrahīah	42	52
الضربان	Alḍarban	43	1084
الخطاف	Alkhaṭaf	44	721
الوسواس	Alwiswas	45	164

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
يد ام ملدم	Yed Um Meldem	46	169
الزوعة	Alzu 'ah	47	119
النباح	Alnabaḥ	48	92
المولع	Almul'	49	177
الوسواس الاكبر	Alwiswas Alakbar	50	418
الخناس الاصغار	Alkhanas Alasghar	51	2065
الحمقا	Alḥamqa	52	180
حسن	Ḥasen	53	118
الماسور	Almasur	54	338
بلم	Balem	55	72
شاخيا	Shakhya	56	912

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
بردون	Bardun	57	262
بزيد المجوسي	Bezīd Almajusī	58	172
معروز	M'ruz	59	323
المليه النافضة	Almlīah Alnafedha	60	1083
مرويا	Marweya	61	257
الفالج	Alfalij	62	145
الواثق	Alwatheq	63	638
الاسعاري اليهودي	·Als'arī Alyahudī	64	438
لوق	Luq	65	136
المريخ	Almarīkh	66	881

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
عامر ابو الشيصفان صاحب الجبل	'mer Abu Al-Shīṣfan Ṣaḥeb Aljebel	67	1049
الحلية الظاهرة	Alḥilyah Alẓaherah	68	1226
قدسا	Qodsa	69	165
شرهي	Shrahī	70	515
مغشغس	Maghshaghas	71	2400
عشرا	'shara	72	571

ARABIC AND ENGLISH PHONETICS OF MAGICAL & HOLY NAMES

Arabic	English Phonetic	Taylaq Number (appears in)
اهيا	Ahya	1, 2,3,4,5, 6, 10, 12, 13, 14, 15, 19, 20, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 43, 45, 46, 49, 51, 52, 53, 60, 65
شراهيا	Sherahya	1, 2,3,4,5, 6, 10, 12, 13, 14, 15, 19, 20, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 43, 45, 46, 49, 51, 52, 53, 60, 65
ادوني	Adonī	1, 2, 3, 6, 13, 14, 15, 45, 46, 49, 51, 52, 60, 65
اصباوت	Aṣbaot	1, 2, 3, 5, 6, 9, 10, 12, 13, 14, 19, 20, 23, 24, 25, 26, 27, 31, 34, 35, 40, 41, 45, 46, 60

Arabic	English Phonetic	Taylaq Number (appears in)
ال شدای	Al Shedaī	1, 2, 6, 8, 10, 15, 16, 20, 24, 30, 35, 40, 41, 43, 45, 46, 49, 51, 52, 60, 65
الوهمیم	Alohīm	2, 14, 21, 24, 26, 29, 38, 49, 51, 52
شلا	Shala	2, 3, 19, 25
هیا	Hya	2, 3, 9, 19, 21, 24
برهیا	Barhya	2
صباوت	Şabaot	2, 3, 6, 9, 12, 14, 20, 23, 25, 26, 31, 40, 41, 43, 49, 51, 52, 65
یهیم	Yahīm	2
شیمعیم	Shīm'īm	2
سلسلیم	Selselīm	2
سلیسلیم	Seliselīm	2
یه	Yah	3

Arabic	English Phonetic	Taylaq Number (appears in)
واه	Wah	3, 5, 9, 13, 23, 26, 27, 46
اخ	Akh	3, 5, 26
لاخ	Lakh	3
برکیاخ	Berkīakh	3
سلسل	Selsel	3
سلسط	Selsoṭ	3
سلسه	Selsah	3
اه	Ah	3, 5, 9, 13, 15, 16, 23, 26, 27, 49, 50
شفاهه	Shefahah	3
صیصل	Şışal	3, 13
هالا	Hala	3, 25
هن	Hun	3

Arabic	English Phonetic	Taylaq Number (appears in)
اواه	Awah	5, 12, 23
به	Bah	5, 9, 12, 24, 30, 45, 46, 49, 50
هیره	Hiruh	5
هیه	Hih	5, 45
هاه	Hah	5
یرفسم	Yarfasem	6
یتکسهام	Yatkeseham	6
کهسم	Kahsam	6
بدون	Bedun	6
کسطه	Kastah	6
لقریه	Laqrīah	6
اسمر	Asmar	6

Arabic	English Phonetic	Taylaq Number (appears in)
عوا	'wa	6
ان ریق	An Rīq	7
نو فشر	Nu Fesher	7
فشر	Fesher	7
اشمخ	Ashmakh	7
شماخ	Shmakh	7
یوقش	Yoqesh	8
ریوقش	Rīoqesh	8
ایه	Aīh	10
ایل	Aīl	10, 13, 16, 21
بطلطف	Baṭṭaṭf	11
هلطف	Halṭaf	11

Arabic	English Phonetic	Taylaq Number (appears in)
سليطيع	Selīṭī'	11
هلكس	Helkas	11
يتلكيع	Yatelkī'	11
هالغ	Hale'	11
بالغ	Balegh	11
اذوني	Adhonī	13, 20, 24, 25, 31, 34, 45
ي	Y	13
يا	YA	13
الهيم	Alhīm	14, 39
انوخ	Anukh	15, 19, 21, 40
له	Lah	15, 24, 45, 46, 49
اف	Af	15

Arabic	English Phonetic	Taylaq Number (appears in)
سوم	Sum	15
دلّهف	Dalhaf	15
طعسنا	T'sana	15
بكيش	Bakīsh	16
كيش	Kīsh	16
هما	Hama	16
هيث	Hīth	16
هيهاب	Hīhab	16
لهو	Lahu	16, 31
اوه	Auh	16
عصصا	*ṣ'ṣa	17
عسسائل	*sesaīl	17

Arabic	English Phonetic	Taylaq Number (appears in)
اعوا	A'wa	17
فطلففس	Feṭelfaṣas	17
دمعايل	Dem'aīl	17
عصيصيا	'ṣīṣīa	18
عشيم	'shīm	18
ساييل	Saīl	18
فلصلس	Faṣṣalas	18
ردمعايل	Redem'aīl	18
نفسالا	Nafsala	18
برهميلاحا	Berhamīlaḥa	18
ارحانش	Arḥanesh	18
مهراروس	Mehrarus	18

Arabic	English Phonetic	Taylaq Number (appears in)
عمطليوش	'mṭalīosh	18
طهريوش	Ṭaharīosh	18
مرخيا	Markhīa	19
الاخ	Alakh	19
ملكياح	Malkīaḥ	19
انوش	Anush	19
هिला	Hīla	19, 44
هيهير	Hīher	19
اذاوني	Adhaonī	20
طياطيل	Ṭīaṭīl	21
هي	Hī	21, 24, 26, 30
هو	Hu	21, 41, 46, 50, 57

Arabic	English Phonetic	Taylaq Number (appears in)
ساه	Sah	21, 63
هيمهم	Hīmhīm	23
شليم	Shelīm	23
ديليهميم	Dīlīhamīm	23
عجعجا	‘j’ja	23
معجوجا	M’juja	23
فعوجا	F’oja	23
ديعوجا	Dī’oja	23
دنيال	Danyal	23
سميال	Semyal	23
اسماعيل	Asma‘īl	23
وهن	Wahen	24

Arabic	English Phonetic	Taylaq Number (appears in)
هيموا	Hīmwa	25
هيهوثا	Hīhotha	25
ملكياخ	Malkīakh	26
صنهاح	Ṣenhalḥ	26
منهاح	Menhalḥ	26
هنماح	Henmah	26
براخ	Barakh	26, 44
يبراح	Yīberah	26
برح	Berah	26
حولا	Hola	26
هد	Hed	26
شيره	Shīrah	26

Arabic	English Phonetic	Taylaq Number (appears in)
بشبنه	Bashbanah	26
شا	Sha	26
سرفيا	Serfia	26
سميسا	Semisa	26
صاه	Shah	26
اهوا	Ahwa	27
اهن	Ahen	27
اطوثا	Atotha	27
بهملع	Bahmela'	28
بعلعلعلهح	B'el'el'elheh	28
بطلطم	Bateltam	28
بطلکم	Bateltkam	28

Arabic	English Phonetic	Taylaq Number (appears in)
بعمکهم	B'mkaham	28
اکلکه	Akelkah	28
حمیک	Hamik	28
بسملمیطیع	Basemlemīṭi'	28
طیع	Ṭi'	28
بعطففللفط	B'ṭefeflelefoṭ	28
منروش	Menrosh	28
مرهوش	Merhosh	28
کندش	Kendesh	28
اطرفت	Aṭrefet	28
ملالیک	Melalīk	28
اکشح	Akshaḥ	28

Arabic	English Phonetic	Taylaq Number (appears in)
دهريلام	Dehrīlam	28
اوريايل	Auryaīl	29
دميايل	Demyaīl	29
هوش	Hosh	29
قدميايل	Qedemyaīl	29
لهبيت	Lahbīt	29
يتغاب	Yetgheh	29
سيغب	Sīgheh	29
مميلوب	Memīlob	29
سيلهوب	Sīlhob	29
طغيوب	Ṭeghīub	29
هطيوب	Hoṭīhub	29

Arabic	English Phonetic	Taylaq Number (appears in)
طوطب	Ṭoṭeb	29
سطيوب	Saṭīub	29
طوب	Toob	29
همطيوب	Hamṭīub	29
يصليصه	Yaşlīaşah	29
لينصص	Līnşuş	29
لعكمه	L'kemeh	29
نهس	Nahes	29
حسر عنه	Ḥeser'anuh	29
سفعهه	Safe'hah	29
فعر	Fa'er	29
بلسر	Belsar	29

Arabic	English Phonetic	Taylaq Number (appears in)
بطلبه	Baṭelbah	29
فربا	Farba	30
وني	Wanī	30
وها	Waha	30
هنه	Hanah	30
مارحمريایل	Marḥemeryaīl	30
منحیایل	Menḥyaīl	30
سملحیایل	Semelḥyaīl	30
عزریایل	ʿzryaīl	30
ودفیایل	Wedefyaīl	30
صوریایل	Ṣuryaīl	30
اسربایل	Aserbaīl	30

Arabic	English Phonetic	Taylaq Number (appears in)
هیایل	Hyaīl	30
سمیایل	Semyaīl	30
اسریا	Aserya	30
وطیر	Waṭīr	31
هبفه	Hebfah	31
هشمش	Hashmash	31
مهشمش	Maheshmash	31
اهي	Ahī	33
بریا	Berya	34
وصول	Waṣul	34
هیل	Hīl	34
فاصل	Faṣel	34

Arabic	English Phonetic	Taylaq Number (appears in)
بشمویل	Beshmuil	34
یشمخ	Yashmukh	35
شمخاشیوخ	Shmakhashyukh	35
شریوح	Sheryuh	35
شامخ	Shamekh	35
شخوخ	Shakhokh	35
بلحونواه	Bellhunwah	35
دهیون	Dahyun	35
ونرثون	Wanerthun	35
افرایر	Afrayer	35
وابروه	Wabruh	35
بهیط	Bahit	35

Arabic	English Phonetic	Taylaq Number (appears in)
شو	Shu	35
الغه	Alghah	35
هیطیه	Hiṭiah	35
حربا	Harba	35
براة	Barat	35
حریا	Herya	35
فهکفن	Fahkefen	35
ابریوش	Abryosh	35
عبد کلکوش	'bed Kalkush	35
ید یدا	Yed Yeda	35
رهط	Rahṭ	35
سنوت	Sanut	35

Arabic	English Phonetic	Taylaq Number (appears in)
بالغ	Balegh	35
سبوا	Saboa	35
سما	Sma	35
سكيا	Skīa	35
اسفكاhek	Asifkahek	36
هكاسفكاك	Hakasifkak	36
اسفكهاك	Asifkahak	36
استفهاكك	Astifhakak	36
عبدريم	'bedrīm	38
احاريم	Aḥrīm	38
سميليل	Smīlīl	38
كسهيايل	Kasihyaīl	38

Arabic	English Phonetic	Taylaq Number (appears in)
اتاروش	Atarush	38
هرهوش	Harhush	38
بن الهيم	Alham bin alhīm	39
الهام بكعكطر	BakḌkṭar	39
هير	Hīr	39
قظطكطعا	Qazṭakṭ'a	39
فريون	Frīon	40
بركيم	Barkīm	40
يدموه	Yadmoh	40
شمشط	Shamushṭ	40
كيلفیش	Kīlfīsh	40
سلمن	Selman	42

Arabic	English Phonetic	Taylaq Number (appears in)
کمش	Kamesh	42
رکیش	Rakīsh	42
عسملح	*smallah	42
ینفلوش	Yenfalush	42
عطلبوش	*līush	42
یفعلیوش	Yef'līush	42
عبلوش	*bloosh	42
شوش	Shoosh	42
هط	Hoṭ	42
مططرون	Moṭoṭrun	42
مطصعاش	Mṭṣ'ash	42
طفعلیوش	Tof'līosh	42

Arabic	English Phonetic	Taylaq Number (appears in)
شقاوش	Shaqoosh	42
اقش	Aqush	42, 63
کیلفیوش	Kīlfiush	42
کهמוש	Kahmosh	42
کشوکوش	Kashookush	42
هشاش	Hashash	42
کعشارش	K'sharsh	42
تبریاش	Tbryash	42
برکینم	Berkīnem	42
لومنوش	Lumenush	42
مطط	Moṭoṭ	42
طرفا	Ṭarfa	42

Arabic	English Phonetic	Taylaq Number (appears in)
ال حوش	Al Hosh	43
دملاخ	Damlakh	44
متعجلا	Mat'jala	44
صفي	Şafîf	44
صايف	Şayf	44
خاطوفة	Khaṭufuh	44
شعراش	Sh'rash	44
مدراش	Midrash	44
شوفيش	Shufîsh	44
حططينا	Hotoṭîna	44
نوش	Nush	44
كوش	Kush	44

Arabic	English Phonetic	Taylaq Number (appears in)
كر كيوش	Karkîush	44
لهواهه	Lehuahah	45
بماهيا	Bamahaya	45
بالوثا	Balutha	49
اولم	Aulem	50
لسمور	Lesmur	50
ميهليوه	Mîhlîuh	51
هيهليوه	Hîhlîuh	51
بروان	Berwan	52
اوليس	Owlîs	52
لس	Les	52
هحر	Heher	52

Arabic	English Phonetic	Taylaq Number (appears in)
عقصر	'fṣaṭar	53
فيورات	Fīurat	53
تغمارش	Teghmarish	57
نغمارش	Neghmarish	57
توش	Tush	57
نوش	Nush	57
تر	Tar	57
مر	Mar	57
لوش	Lush	57
نعماش	N'mash	57
صنا	Ṣona	57
برش	Barash	57

Arabic	English Phonetic	Taylaq Number (appears in)
قرش	Qarash	57
عزليط	'zliṭ	57
وفطيطليوش	Wafṭiṭlīush	57
مراهراش	Maraharash	57
دوموش	Dumush	57
شمليش	Shemlīsh	57
شني	Shenī	57
متي	Metī	57
فينقيوش	Fīnqīush	57
بنطيط	Bonṭiṭ	57
شهنا	Shahna	57
شمهمنا	Shemhemna	57

Arabic	English Phonetic	Taylaq Number (appears in)
اشوظ	Ashuẓ	57
شواظ	Shuaẓ	57
تاكل	Takel	57
ولا	Wala	57
تقيا	Taqya	57
يريا	Yarya	57
طمش	Ṭomish	57, 63
كمراطش	Kemraṭish	57
اراريش	Ararish	57
اررش	Araresh	57
قشرمن ريان	Qashermīn Ryan	58
سيد حث	Syedheth	58

Arabic	English Phonetic	Taylaq Number (appears in)
مليخا	Malikha	58
جبار هيا	Jibarhya	58
منطلينا	Monṭalīna	58
شمس	Shemes	58
شو شمس	Shushmes	58
شرهر	Sharhar	58
هينسة	Hīnsuh	58
ويهم	Wiheṁ	58
افرايم	Afrayim	58
طوبل	Tobil	58
فسطم	Fuṣṭum	58
سل	Sel	58

Arabic	English Phonetic	Taylaq Number (appears in)
شمشلا	Shimshela	58
صطييلا	Ṣuṭīṭīla	58
جردت	Jardat	58
هوئا	Hoṭha	58
شما	Shma	58
يحنأ	Yaḥna	58
سليع	Salī'	58
سرحيل	Sarḥīl	58
برطيل	Barṭīl	58
طهايل	Ṭhaīl	58
كسفيائل	Kisifyaīl	58
اعيئا	A'ītha	60

Arabic	English Phonetic	Taylaq Number (appears in)
عشلنش	'Ishelnesh	63
مهراقش	Meheraqish	63
عشقر	'shqar	63
سا	Sa	63
مهيلا	Mahīla	63
سمدع	Samd'	63
بخكمطع	Bakhkumṭ'	63
فلوايهم	Fluayhim	63
هزاييم	Hazaym	63
بلاطم	Bulaṭim	63
طولام	Ṭolam	63
رعام	R'am	63

Arabic	English Phonetic	Taylaq Number (appears in)
جهموت	Juhmut	63
جمفوت	Jumfut	63
لطا	Laṭa	63
سلدات	Sildat	63
طالوش	Ṭalush	63
افنش	Afnesh	63
شقيش	Shaqīsh	63
يلمع	Yalm'	63
شمايل	Shamayl	63
كامرون	Kamrun	63
ماعوج	Ma'uj	63
ديعوج	Dī'uj	63

Arabic	English Phonetic	Taylaq Number (appears in)
كنش	Kanesh	63
مطيش	Maṭīsh	63
بلقما	Balaqma	63
يلمع	Yalm'	63
شهاك	Shahak	63
معاتيش	M'atīsh	63
العطش	Al'ṭush	63
طططط	Toṭotoṭ	63
فادوش	Fadush	65
اقبل	Aqbal	65
صالح	Ṣalch	65
شراتهم	Shrathum	65

Arabic	English Phonetic	Taylaq Number (appears in)
العاد	Al'ad	65
علون	'lun	65
فلایش	Flaysh	65
عرمر	'rmar	66
طمطیال	Ṭomṭayal	66
سفر	Sefer	66
سیاد	Sayad	66
همدان	Hamdan	66
هوان	Huan	66
فطیرش	Fuṭīrīsh	66
هیوش	Hīush	66
اش	Ash	66

Arabic	English Phonetic	Taylaq Number (appears in)
صیهوش	Ṣīhush	66
اهوش	Alūsh	66
مهش	Mahesh	66
سلسایل	Selsaīl	66
عبدایل	'bedaīl	66
توایل	Tuaīl	66
ومایل	Wamaīl	66
مبتحایل	Mabteḥaīl	66
هسلسیع	Haselsī'	72
سلسلسیم	Selselsīm	72
علعلعلح	'l'l'lḥa	72
فطا	Faṭa	72

Arabic	English Phonetic	Taylaq Number (appears in)
طاطيا	Ṭaṭya	72
طيا	Ṭya	72
حمعكسه	Ḥam'ksah	72
هعكمه	H'kamah	72
اكلتيك	Akeltīk	72
بقليس	Baqlīs	72
سقليطيع	Suqlīṭi'	72
لطيع	Loṭīḍ	72
احبويا	Aḥboyā	72
هاريش	Harīsh	72
دامس	Damis	72
لهيث	Lahīth	72

Arabic	English Phonetic	Taylaq Number (appears in)
مهمهوش	Mahmahush	72
بدهش	Badhesh	72
يدهيش	Yedhīsh	72
كليكيكوش	Kalīkīkush	72
ملاك	Malak	72
كيخ	Kīkh	72
ايهادة	Ayhadah	+
هيهادة	Hīhadah	+
تنهاشة	Tenhashat	+
هوائية	Hawa'yat	+
بقرشفة	Beqershafat	+
كرشعة	Karshḍat	+

Arabic	English Phonetic	Taylaq Number (appears in)
شفاهة	Shefahat	+
وماية	Wamayah	+
تفهضة	Tafhaḍah	+
جر حيرة	Jerḥīrah	+
جرهه	Jerhah	+
احم	Aḥum	+
عصفر	'sfer	+
كلح	Kalah	+

QUICK LIST OF INGREDIENTS

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
ماشه	A Purgative	49
جوار خالص	Abundant Spring Water	62
العقاقية	Acacia	52
الفصفصا	Alfalfa	23
غالبت	Algerian Ivy	15
صبر	Aloe Vera	31, 66
عود	Aloewood	12
شقايق النعمان	Anemone	27
درونج	Arnica	20, 52
حلتيت	Asafetida	7, 8, 39, 47, 51

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
عروق الانجرن	Asafetida Root	11
الغار	Bay Leaves	19
الكاد	Betal Nut Palm	60
مرارة حية سودا	Bile of Black Snake	2, 25
مرارة البقرة	Bile of a Cow	7, 8, 22, 63
مرارة الكركي	Bile of a Crane	34, 62
مرارة غراب	Bile of a Crow	4, 6, 34
مرارة الضفدع	Bile of a Frog	57
مرارة تيس	Bile of a Male Goat	34
مرارة سبع	Bile of a Predatory Animal	57
مرارة الكبش	Bile of a Ram	9
مرارة حراة	Bile of a Small Viper	16, 28

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
مرارة شبوط	Bile of a Turbot	22
مرارة ذيب	Bile of a Wolf	5, 62, 69
شينوز / شونيز	Black Onion Seed	15, 68
زبد الجمل	Camel Milk Butter	6, 13
نبات القصب	Cane Plant	61
عروق القصب	Cane Root	11, 13, 37, 65
شحم سنور	Cat Fat	26
الهندبا	Chicory	36
اصفر سليم	It was used in (36) to describe Chicory but in the rest of manuscript it is another name for Coral	36, 44, 51, 57
الروند الصيني	Chinese Rhubarb	1

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
حزبق	Christmas Rose (Black Hellebore)	20, 42
سليحة	Cinnamon	65
دهن كادير	Cloudy Salve	29, 67, 71
قرنفل	Cloves	15
شونس	Corncockle	43
قسط	Costus Root	26
سمن البقر	Cow Tallow	19, 39, 50
ماء دينادي	Croton	60
ماء بيته تحت البحر	Deep Sea Water	59
عود يعروح	Delicate Wood	16
ماء الصافي	Distilled Water	33

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
شيان	Dragon Blood	33
كزبورة اليابسة	Dried Cilantro	21
سداب يابس	Dried Rue	54, 64
بقل	Endives	54
فربيون	Euphorbia	4, 7, 8, 14, 45, 71
شحم حية سودا	Fat of a Black Snake	35
شحم حمار وحش	Fat of a Wild Donkey	70
الكرنزون / (لوبان) لبان	Frankincense	31, 32, 33
دماغ الضفدع	Frog Brain	61
غلبله / عروق القنه	Galbanum	13, 37
قروم بستاني	Garden Vines	26

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
كندس	Gentian (Soarwort)	9, 49, 31, 53, 56
زنجبيل	Ginger	54
نبید	Grape Wine	55
ماء قضيب الربتون	Green Alfalfa Juice	27
زيت انفاق	Green Olive Oil	3, 41
دهن الحنا	Henna Ointment	38
ماء حنا	Henna Water	13, 30
ظفر التيس	Hooves of a Male Goat	7
عود الطيب	Indian Aloewood	4
ما اوصل السلق	Juice of Swiss Chard	9, 49
دهن الرند	Laurel Ointment	18

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
الا ستدوش	Lavender	27
(ما) الكراث	Leek (juice)	14, 15, 39
ترنجان	Lemon Balm	42
كشوشا	Lesser Dodder	29
(عروق) سوس	Licorice (root)	64, 65
دار فلفل	Long Pepper	54
روند	Long Rhubarb	4
الزروند الطويل	Smearwort	15
الروند الطويل	Long Rhubarb	33
عروق يبروح	Mandrake Root	26, 37, 61
قرم	Mangrove Tree	4, 70
مزرنجوش	Marjoram	29

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
المصطقي / المصقا	Mastic	32, 43
علق رومي	Mastic Resin	46
لبن حمارة سودا	Milk (Yoghurt) of a Black She Donkey	4
عود الرطب	Moist Aloe	15
ما موميا	Mummy Water	53
مسك	Musk	12
(مر) معرة	Myrrh	31
ريحان	Myrtle	66
وشق	North African Giant Fennel	15
كندر	Olibanum	4, 12
افيون	Opium	3, 4, 14, 15, 45, 53, 71

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
بينق / (جوش) جوشير	Opopanax	7, 8, 10, 18, 48
زبيب الجبل	Palmated Larksur	20
عافر قرحا	Pellitory	1, 15, 41
لفل	Pepper	54
غاليه	Perfume	16
الما ميران	Pilewort	30
اللقاح	Pollen of a Male Tree	61
انفحة ارنب	Rabbit Rennet	17, 22
دهن ورد	Rose Ointment	26
ماء ورد	Rose Water	15, 16
(فيجن) فيجل	Rue	12, 49
عصاره الشداب	Rue Extract	48

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
ما السداب	Rue Liquid Extract	10
عروق (القرطم) العصفور	Safflower Root	30, 35
جد / زعفران	Saffron	7, 8, 15, 16, 45,
سكبنج	Sagapenum	14, 45
محمودة	Scammony	8
زبد البحر	Sea Sponge	15, 37
(جلجلان) سمسم	Sesame	15, 55
سمن الغنم	Sheep Tallow	61
خلتجان	Silver Dross	15
هربا	Sour Wine	67
ما النشاء	Starchy Water	54
المية	Storax	56

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
سكر	Sugar	45
حرملة حوار / (بزر) حرملة	Syrian Rue (Seed)	3, 19, 25, 47, 69
قطران شامي	Syrian Tar	70
غم غرند	Syrian tragacanth	21
اصل الطرفا	Tamarisk Root	43
حطب الطرفا	Tamarisk Wood	54
مخ الاكارع	Tibia Marrow	50
اطراف الشجر	Tips of Trees	57
طلا	Unfermented Grape Juice	55
بول ثور اسود	Urine of a Black Bull	2
بول صبي	Urine of a Boy	2
بول ثور	Urine of a Bull	5, 25

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
بول تيس	Urine of a Male Goat	22
بول ثور فحل	Urine of a Siring Bull	34
ورق الجوز	Walnut Leaves	66
ورس	Warrus	8
ماء من تحت قنطره	Water Running Under a Bridge	59
حزبق ابيض	White Hellebore	54
بهم ابيض	White Lead Ore	52
نפט ابيض	White Naphtha	62
شقايق الورد	Windflower	27
صعتر / سعترا	Za'atar	64, 72
ماء الزمزم	Zamzam Water	32
زرنباد	Zedoary	20, 24, 52